A WORD OF PEACE,

FROM

The PRINCE of PEACE,

TO THE

SONNES of PEACE.

Wherein is shewed;

How CHRIST procureth, declareth, and applieth Peace unto His people.

Together, with the fruit and excellency of this Peace.

To which are annexed, some Considerations tending to Unity amongst the people of *GOD.*

By JOHN HATCH, *a Servant of Jesus Christ.*

Ephes. 2. 14.

He is our Peace, who hath made both one, and hath broken down the middle Wall of partition between us.

LONDON, Printed by for *Giles Calvert*; dwelling at the *Black Spread-eagle* at the West-end of *Pauls.* 1646.

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BRITISH MUSEUM

LEt this *Word of Peace*, the *Precious Jewell* of the Saints from their *Prince of Peace*, be printed.

Apr. 15.
1646.

JOHN BACHILER.

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To the Reader.

HOw ſweet is any thng of Peace in a time of troublie, and words ſpoken thus are as Apples of gold in pictures of ſilver, and if we had, had more words ſpoken of peace, and of the peace of Jeſus Chriſt, we had enjoyed more of the fruits of it, then we yet ſee: There is one thing I can commend in it, that there is not that vain Philoſophy, and enticing words in it that abound in many, and the ſpirit of God may be ſooner heard ſpeak in writings of this kinde, then in any other, the leſſe muddy the waters of life run, the more pure and refreſhing are they; Thus much I can ſay of the Authour, that he loves the ſame peace he writes, and what truth he reveals to the world, he doth it as I am perſwaded, rather from the Word, and conſulting with that ſpirit which teaches truth, then with any other.

JOHN SALTMARSH.

HAppineſſe is the deſire of every reaſonable creature, to the attaining of which he uſeth his utmoſt endeavor; and according to mens ſeverall conceivings wherein happineſſe is to be had, ſo they take ſeverall ways for the attaining of it: one man thinks happineſſe is to be had in much knowledge of naturall things, and therfore he indeavoureth after it by his ſtudies and ſearchings: another in pleaſures, and therefore ſeeketh after that: another in honour and therfore ſeeketh after mens praiſe and places of preferment: another placeth his happines in heaping up riches, treaſures of gold and ſilver, and thinketh if he can attain to much of this, then he may (with that man in the Goſpel) reſt himſelf there, and promiſe himſelf happines in its enjoyment: theſe ſeek after happines, but all theſe ſeekings yeild them not ſatisfaction, cannot bring them unto happines which they ſeek: This *Solomon* experienced, who had the enjoyment of theſe and the good which they could bring unto him, but found no happineſſe in them; having made his beſt triall of them all, he telleth us what his experience had found them to be; *All is vanity and vexation of ſpirit*, nothing leſſe then happines to be found in them: and no wonder,

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how can a carnall, ſavling good, bring happines to a ſpirituall and everlaſting ſoul? that wherin the ſoul muſt have happines muſt be a good ſutable to it, above, not beneath it, ſomething beyond which the ſoul cannot deſire: now the deſires of the ſoul are very large, nothing but that which is infinite can ſatis fie them, and therfore nothing but *God* (who alone is infinite) can be the ſouls happines, he it is that is the chief good of the ſoul, the center whither the ſoul having attained reſteth with ſweet content, being abſolutely happy, having nothing that poſſibly it can deſire more, enjoying all in him in infinite perfection. Now ſin hath ſet a diſtance between God & ſinful ſouls, & hath made him appear in enmity againſt ſinners, and if this diſtance be not made up, if this enmity be not taken away, the ſoul cannot come to enjoy happineſſe in *God* who alone can make it happy, then the ſoul can look for nothing but miſery; nothing but confuſion. I have endeavoured therfore (though in much weakneſſe) to ſet *Jeſus Chriſt* before you, making up the diſtance between *God* and his, being a way for them to come to the father, a way to lead them to eternall happineſſe, having ſlain the enmity, taken away ſin, and purchaſed Peace and reconciliation for His. The

The Authors Epiſtle to the Reader.

Hat here is preſented unto thee in this little Book, I hope thou ſhalt finde to be no other then truth, though not in the words of mans wiſedome: *Such as it is I preſent it unto thee, deſiring thy favourable conſtruction; that thou wilt look at truths to live in them, not at the Writers defects to cenſure them. If thou reap any benefit by theſe my weak endeavours, praiſe him who* chuſeth the weak things of the world, *and pray for him, who is*

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Thine in the Lord,

J. H.

A WORD OF PEACE.

Christ as God providentially procuring Peace.

Jesus Christ being *God*, one with the Father procureth Peace for His and by His providence working before for them, He being the Wisdome of God; *Christ the Power of God, and the Wisdome of God. Jesus Christ* is the Wisedome of *God*, from all eternity fore-seeing all things that ever should come to passe, appointing before all time, that which should come to passe in time: *all things being naked and open in his eyes, calling*

1 Cor. 1. 24.

things that are not, as if they were. Jesus Christ thus fore-seeing all things, foreseeth miserable man falln from that glorious and happy condition in which he was created, by the instigation of the Divel sinning, and by sin at enmity against his Creator: having fore-fected all happinesse, and in himself plunged himself into all misery: he seeth that Divine Justice was offended, and must be satisfied, or else as man by sinne had an enmity in him against *God*, and a contrariety to *God*: so *God* must be an Enemy to Man being a sinner, and Man being in himself unable to satisfie infinite Justice, divine Vengeance would fall upon him everlastingly, without an infinite satisfaction: *God* in *Jesus Christ* (or in his infinite wisdome) seeing man having made by his sinne such an infinite distance in himselfe between *God* and himself, in the same wisdome (which alone could) provideth a way by which this distance shall be made up, and the enmity be taken away; by which *God* shall be reconciled unto Man, and Man unto God: and those which were Enemies to *God* by evill works, shall of enemies be made friends, of rebels children by adoption. *According as he hath chosen us in him before the foundation of the world, that we should be holy*

Ephes. i. 4, 5.

holy, and without blame before him in love. Having predestinated us unto the adoption of children by Jesus Christ unto himselfe. *God* in *Christ* from all eternity chose his unto himself, was well pleased with them, presenting them in *Jesus Christ* unto himself perfectly holy and righteous; his Wisdome or Jesus Christ offering an infinite satisfaction to Divine Justice; offering himself to take away sinne that would make the division; offering himself to stand as mans surety, in his stead to bear the weight of divine vengeance which Man out of Christ must bear: he put himself between *God* and Man as a middle person and so made peace for his: so that all the enmity, all the wrath and displeasure that might have been in God against them being sinners, is altogether taken off from them, *God* is from all eternity well pleased with them, as if there had been no cause of displeasure, all his thoughts are thoughts of Love, Mercy, and free Grace in *Jesus Christ* towards them: *Christ* having taken all upon himself, God looketh upon him as the sinner, who must suffer for the sinner the wrath of *God*, which the sinner should have suffered in his own Person to all eternity.

Christ God and Man, meriting Peace.

As *Christ* being the wisdome of the Father, by his providence procured peace for his, so being both God and Man joyned together in one person, by his merits he deserved peace being our Mediator.

Christ his God-head putting Worth into his sufferings to procure Peace.

If *Jesus Christ* had beene onely Man, though he had been holy, and righteous without sinne, yet it had not beene of worth and excellencie, his righteousnesse to satisfie for our unrighteousnesse, his death to satisfie for our sins: but now being *God*, this putteth a worth, an excellency, and infiniteneſſe into all; his righteousnesse, is an infinite righteousnesse to satisfie for our unrighteousnesse: his obedience an infinite obedience to satisfie for our disobedience: his death and sufferings of an infiuite value to take away the guilt and punishment of the sins of all his: this maketh his merits of an infinite value to purchase peace for his people, to appease the infinit anger of an infinite *God*; and except this infiniteneſſe had been in the doings and sufferings of *Christ*, there had been no peace, the wrath of God had not beene taken away, because the satisfaction had not been suitable to the offence; the offence was infinite, being against an infi-

nite *God*, justice was infinite which was offended, and must have an infinite satisfaction,

Christ his God-head supporting his manhood in procuring Peace.

The Godhead of *Christ* as it put worth and infiniteneſſe into the doings and ſufferings of Chriſt, ſo it ſupported his Man-hood, to undergoe that which muſt be undergone, if peace and reconciliation were wrought; if he had been onely man, how could he beare that which (ſtanding in the perſon of all the Elect) he was to beare; he was to beare all their ſins as if he alone had beene the ſinner, if one mans ſin be enough to preſſe him downe to eternall deſtruction, how much more the ſinnes of ſo many being laid upon *Chriſt*, if he had beene onely man, *God laying upon him the iniquities of us all*. Iſa. 53. 6.

He was to beare the wrath of *God* which was due to man, which is a burden too heavie to be borne by any meer man, it would preſſe him downe to everlaſting deſtruction; who could beare the wrath of the *Lord*? who could undergoe the indignation of the *Almighty*? Ier. 10. 10. at whoſe *Wrath the earth trembleth, and the nations* are not *able to beare his indignation*; if the earth tremble at the wrath

of the *Lord* and the Nations cannot abide his indignation, how much leſſe one meer man: Chriſt muſt undergoe the wrath of God, or man could not have peace, becauſe if not ſatisfied in Chriſt, if not fully borne by him, it muſt needs fall upon man who was the ſinner: but *Ieſus Chriſt* being *God* had an infinite ſtrength in him, to undergoe *Gods* infinite wrath, and he went forth in this ſtrength and might of his bearing the whole wrath of *God* due to the ſins of his people, and ſo ſatisfied *God* and obtained peace for them.

He was to overcome Satan, to break the head of that old Serpent, according to that promiſe, *the ſeed of the woman ſhall break the Serpents head*: and how could he have overcome ſuch a powerfull enemy if he had not been God?

He was to die, and yet muſt not be overcome of death, but muſt overcome it; this he did being ſupportd by his God-head. Thus the God-head of Chriſt made him a mighty Saviour, mightie to ſave his people, and to purchaſe peace and reconciliation for them.

Chriſt as man procuring Peace.

What had it beene to the people of *Chriſt* if he being *God* alone had been infinitely holy, infinitely righteous, infi-

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nitely full of all perfection? he might have been ſo and they have had no benefit, he might have been ſo and yet no peace have been purchaſed for them: or if he had tooke upon him the nature of Angels, and in that nature had ſuffered ſomething, what benefit, what peace had been wrought for his people by this his ſuffering? ſome benefit indeed by it might have redounded unto the lapſed Angels, but not unto man: man had ſinned & man muſt ſuffer for ſin, man had deſerted the wrath of the Lord, and man muſt beare the wrath of the Lord. Jeſus, Chriſt tooke upon him our nature *fleſh and blood, not the nature of Angels, but the ſeede of Abraham. Jeſus Chriſt* taking upon him fleſh and bloud our nature, and in that nature fulfilling all righteouſneſſe for us, undergoing the wrath of *God* for us; his doings and ſufferings became communicable unto that nature; his righteouſneſſe to be our righteouſneſſe, his obedience, our obedience, his death and ſufferings in our nature, ours; and ſo the peace of *Chriſt* procured in our nature, to be our peace: and thus Chriſt in his life having fulfilled all righteouſneſſe, having perfectly fulfilled the whole law of *God*, God looketh upon believers in him, as having fulfilled the whole law themſelves in their own

Heb. 2. 14. 16.

persons, as perfectly holy, and so in *Christ* having fulfilled all which *God* requireth, *God* is not, yea cannot be offended with them, he cannot but be at peace with and reconciled to them in *Christ*. Againe, as Christ his Man-hood made his doings and sufferings communicable unto that nature for purchasing their peace; so it brought him into a possibility of death, which must be undergone if peace were procured.

Christ by death procuring Peace.

Divine justice could not have been satisfied without mans death or an others standing in mans stead, *Jesus Christ* taking upon him our nature, and in our nature suffering death for us, hath by this his death procured peace betweene God and us: *He hath made peace by the bloud* of his Crosse, *those that were alienated and enemies in their minde by evill workes, he hath now reconciled in the body of his flesh through death*, and hath *presented us holy, and unblameable, and unreproveable in his sight.* If Jesus Christ had not dyed, had not shed his bloud, he had not procured peace for his, *for without shedding of blood there is no remission of sin*, and without remission of sin there can be no peace. But *Jesus Christ* hath died for his, he hath *layd*

Col. 1, 20, 21, 22.

Heb. 9. 22.

down

downe his life ſhed his bloud *for his ſheepe*; and ſo hath reconciled them unto *God*, hath made peace for them by the bloud of his Croſſe; hath preſentd them holy and unblameable unto *God*.

Chriſt by undergoing wrath, procuring Peace.

God is ſo infinitely diſpleaſed with ſin, that his wrath muſt come upon the ſinner, *upon the children of diſobedience*, & be ſatisfied upon them, if it had not been borne by another in their ſtead, and ſo without bearing of the wrath of God, Peace could not have been procured; but *Chriſt* taking upon him mans nature, and in that nature undergoing wrath for his, hath by it procured peace for them. *Jeſus Chriſt* tooke upon him our ſins *bearing them in his own perſon*, and ſo taking them from us, he turned all wrath which might have come upon us for ſin upon himſelf, and he was looked upon as the ſinner; and ſo he was *broken of God that day the Lord made him an offering for ſin, bearing our iniquities, the chaſtiſement of our peace being upon him.* *Gods* juſtice purſueth him, the wrath of the *Almighty* was ſo hot upon him that it made him (though ſupported by his God-head) in an *agony* or bitter wraſtleing and contention with it, and in this

Epheſ: 5: 6: Iſa: 53: 5: 6:

agony

agony and contention to *ſweat*, and that
Luk. 22. 44 no ordinarie ſweat but *drops* yea *great drops of blood falling to the ground.* Yea, *God* was ſo bitter againſt ſin, and him ſtanding in the perſon, and bearing the ſins of his elect, that he ſeemed to forget that he was his Sonne, and to withdraw himſelf from him which was his onely beloved, which maketh him cry out in
Math. 27. 46. the bitterneſſe of his ſoule, *my God, my God, why haſt thou forſaken me.* And yet all this is not enough; divine juſtice perſecuteth him ſtill and never leaveth him till he had reſigned up his ſoule into the
Math. 27. 50. hands of his Father, breathing out his life upon the Croſſe: all his former ſtriving and ſtrugling with the wrath of *God* was not enough, he had taken upon him the purchaſe of our peace, and *God* will not abate him (as we may ſay) one farthing of the price, the utmoſt of the wrath of *God* muſt be ſatisfied in his death, that ſo he might pay a full price for peace which he purchaſed. And here we may by the way obſerve, the odious and hurtfull nature of ſin, in that it made *Chriſt* bearing it for us onely as a ſurety ſtanding in our ſtead, to feele ſuch a weight and heavie burden of the wrath of *God* upon him: ſo hatefull as to make the *Lord* ſhew himſelf in ſuch a way as

if

if he had hated his own beloved Sonne, cauſing him to ſhoote his arrowes at him ſo hurtfull that it made the arrowes of the *Almightie* ſtick faſt in him, and prevaile to the ſevering of his ſoule and body: and it may teach us to hate and abhor ſin, which is ſo hatefull to *God*, and of ſuch a hurtfull nature: but this by the way. *Chriſt* having thus in our nature ſuffered for us, and *God* (having thus looked upon him in our ſtead) powred out all his wrath, having *ſeen the travel of his ſoule and beene ſatisfied* in him for his, all wrath in God to his is taken away, there is no furie to be powred out upon them, all is already powred out upon *Chriſt*: ſo that as *God* out of *Chriſt* cannot but be an enemy to ſinners becauſe juſt, ſo in Chriſt he cannot but be reconciled to his, and be at peace with them becauſe juſt: juſtice requireth not a double ſatisfaction, juſtice denyeth not the thing purchaſed to the party for whom it is purchaſed, if it do it ceaſeth to be juſtice and becometh injuſtice: ſo Chriſt having vndergone the wrath of God for his, *God* having powred out all wrath upon him which was due to their ſins, haveing received from him a full price for the purchaſe of peace, if God ſhould now be angrie with his, *Chriſt* having

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reconciled them by the bloud of his croſſe, if his indignation ſhould now riſe againſt them he ſhould then ceaſe to be juſt, which far be it from us once to imagine, or to have ſuch a blaſphemous thought in our hearts.

God at peace with his though ſinning.

Object. Some it may be may object; are not the deareſt of Gods children ſinfull? have they not ſinne in them? and doth not *God* ſee this ſinne? and if he ſee this ſinne, doth he not hate it? and how then can he be at peace with them?

Anſw. True, the People of *God* have ſinne in them, in ſeed, and in act; in ſeed having *a law in their members*, a corrupt nature, a body of death: in act, theſe ſeeds breaking out in their lives, hindering them in good, *the good they would, they do not*, making them commit ſin; *the evill they would not, that they do*: God ſeeth this, for nothing can be hid from his eyes: and ſeeing hateth it, being contrar to his pure nature: but yet for all this, he is perfectly at peace with his people, becauſe all their ſins are looked upon as being fully ſatisfied for, as before

Act. 7.

Col. 1. 20. *born by Chriſt upon the Croſſe*, and taken from them; ſo that God looketh

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not upon their ſins, ſo as to make any deviſion between him and them, having imputed them before unto *Chriſt*, and in *Chriſt* having received a full ſatisfaction. And here I conceive the people of *God* may faile much in praying for pardon of ſinne, for if by pardon of ſinne they mean manifeſtation, that as *God* hath pardoned their ſins in himſelf, ſo he would manifeſt this to them; then they faile not uſing thoſe words which may expreſſe their meaning: others that joyn with them may becauſe of this their praying for pardon of ſin, look upon pardon of ſin as a new act in God, as if he had not done it already in *Chriſt*, and ſo *their Conſciences being weak may be defiled.* And if they pray for pardon as a thing to be done in *God*, which he hath not done before, then they cannot pray in faith, and according to the will of *God* praying for that which God hath revealed to be already done, declaring himſelf *well pleaſed in Chriſt*, that *he hath made peace by the bloud of his croſſe, that he hath born the ſins of his elect*, having declared *him to be our peace*, to make us *nigh by his bloud*: none can be made neer to God, none can have *God* at peace with them, unleſſe

Col. 1. 20.

Epheſ. 2. 13, 14.

leſſe ſin be pardoned, he cannot behold iniquity with approbation, he is a conſuming fire to ſinners looking upon them as ſinners: but God hath abundantly revealed himſelf to be well pleaſed with his in *Chriſt*, that they are made neere by his blood; and therefore it muſt needs be, that their ſins are pardoned, and therefore pardon of ſin in the latter ſenſe, *viz.* as a new act in God, is not to be prayed for, but onely that God would ſhew unto us that he hath pardoned them. And to me they that pray for pardon as a new act in God, do not onely faile but ſin a grieveous ſin though they be ignorant of the evill of it; for by this they ſeeme to call in queſtion the juſtice of God, queſtioning the pardon of ſin which hath been fully purchaſed by *Chriſt*, as though *God* had not done this, though *Chriſt* hath fully purchaſed it: or elſe to call in queſtion the power, worth, and efficacie of *Chriſt* his death, as if it were not efficacious for the pardon of his peoples ſins, as if Chriſt had not done that (in takeing away his peoples ſins) which he undertooke: they ſeem to queſtion the truth of the word, which ſheweth ſin to be taken away, and peace to be wrought by the blood of *Chriſt*:

Chriſt: by this alſo they queſtion whether there be a poſſibility for them to be ſaved, for if their ſins are not done away, if they are not pardoned, they ſhall never be pardoned, unleſſe *Chriſt* come and die againe, which cannot be; *Chriſt dieth no more*; therefore if *Chriſt* have not before borne their ſins, they themſelves muſt beare them; thus much may ſuffice to them, the evill of praying for pardon of ſin as a new act in God that we may avoide it, and practice prayer for the manifeſtation of Gods free love in pardoning our ſins, and for increaſe of this manifeſtation.

God at Peace With, and loving his, though afflicting them. *Object.*

Some may object and ſay, doth not *Gods* dealling with his, ſhew him ſometimes not to be at peace with them? doth he not ſometimes ſevearly afflict them? and why ſhould he ſo afflict them if he were not offended with them?

God doth indeede afflict his people ſometimes, but the quarrell is not with them but with ſin, he hateth ſin, and ſeeketh the deſtruction of ſin, and afflicteth his people, not in any anger unto them, but in tender *Anſw.*

love

love that he may kill ſinne (that work of Satan in them) which he ſo hateth; *whom the Lord loveth he chaſteſeth, and ſcourgeth every Son whom he receiveth.* Heb. 12.6, 7, 8. God in this *dealeth with his as with Sons*, and doth it to this end, *that they may be partakers of his holineſſe.* Out of his love he afflicteth them that ſinne may dye, and grace and holineſſe may increaſe in their ſouls. We know tender love and correction may goe together in an Earthly Father towards his Children; and ſo though God afflict his People, yet he may and doth at the ſame time moſt tenderly love them, and in love afflicteth them.

Chriſt procured perfect peace, though dying but a temporall death.

Object. But (may ſome object) man by ſin deſerved eternall death, how then could *Chriſt* by his temporall death, fully procure peace for his people?

Anſw. True, man by ſinne deſerved eternal death; his offence being infinite becauſe againſt an infinite *God*, the puniſhment muſt be ſuitable, & becauſe man being a finite Creature, could not beare ſo great a weight as infinite puniſhment, therefore the infiniteneſſe

of

of the punishment must be made up in everlastingnesse. It is true also, Christ dyed but a temporall death: but yet by that temporall death of his hath procured perfect peace for his People, because of that infinite value his Godhead put upon his death: *Christ* being God, and taking to him the Manhood, & in it suffering a temporall death; his being God put such a worth and excellency upon that his temporall death, that it was as much as if all his had suffered for their sinnes everlastingly.

Christ his resurrection perfecting peace.

If Christ had not risen from death peace had not been wrought for us, he not being able to overcome death sinking under the power of sinne and the wrath of God due to sinne: but *Christ* who was offered for our sins, was raised again by the power of his Godhead, *he was not left in the grave the holy one of God saw not corruption*; the bands of Death could not hold the *Lord* of Life, the Prison of the Grave was not an Habitation for the Lord of Glory: he thus rising again perfected Luk. 24.6

 justi-

juſtification and ſo perfectly procured peace for us, *Rom.*4.25. *Chriſt roſe again for our juſtification*: if *Chriſt* had not riſen again, there had been no juſtification for us, we had not bin freed from ſin, and ſo there could have been no peace, 1 *Cor.*15 17. *If Chriſt be not riſen your Faith is vain, you are yet in your ſins.* If *Chriſt* be not riſen no freedome from ſinne, Faith is vain, and peace not procured: *but Chriſt is riſen from the dead, verſ.* 20. and being riſen, hath tryumphed glorioufly over all the power of darkneſſe, over Satan, over Sinne, over Death, over all that might hinder the peace of his people, and *hath brought glory and immortality to light*, hath procured a glorious peace for his people: he is riſen and his people *are riſen with him*, from death to life, from a ſtate of enmity to a glorious ſtate of reconciliation unto *God* in *Chriſt*. And now he is aſcended up into glory *ſitting at the right hand of God*, (*Rom.*8.34,35.8.3,4.) offering up the prayers of his people unto *God*, perfuming them with the ſweet incenſe of his merits, and making them acceptable unto God: as before all time he preſented unto God his ſufferings, in time to be accompliſhed for his

his: so now in our nature he presenteth unto *God* that, which in our nature he hath done and suffered for the procurement of our peace.

Christ declaring Peace purchased.

What comfort had been unto the people of God, if *Iesus Christ* had onely purchased peace, and had not made knowne to the world this glorious purchase, that so his people seeing their right in it might rejoyce; but now *Christ* having revealed it, his people may have aboundant comfort in this gracious revelation: and this *Christ* revealeth, either by himself, his word, or his messengers sent to preach the Gospel.

Christ by himself declaring Peace procured.

First, *Christ* declareth peace procured by himself, being the *messenger of the Covenant* bringing the counsels of his Father concerning peace, and salvation from the bosome of his Father, declaring them unto the World: God *in Christ* had given *Grace* and peace unto his in himself, or eternall 2 Tim. 1. 9. to.

purpose before the world began; but hath now made it manifest by the appearing of Christ; Gods free love in Christ was very dark unto the people of God in former times, they saw little or nothing of the glorious peace wrought by *Christ*: they had indeed some promises of a *seed, of the Woman*, that should *break the Serpents* head; of a *seed* of *Abraham* in whom *all Nations of the earth should be blessed*: but they saw things darkely a far off: they saw *types*, and *shaddowes*, *sacrifices*, and *offerings* for sin, the *blood of bulls*, and *goates*, and *sheepe*, for *attonement*, which yet were never able to take away sin, or in themselves to make peace: but now *Iesus Christ* himself appearing hath taken away all *shaddowes* and *carnall ordinances* which were *types* of himself, whereof he is the *fulnesse*; and hath manifested and brought to light the glorious riches of *Gods* free grace, love, peace, and reconciliation in himself, *God having spoken in these last dayes unto us by his Sonne*; they before had types and shaddowes, but we the substance, the things themselves in this *better Covenant* by *Christ* revealed: so that we may say as Christ of his disciples

happy

py are our *eyes which see these things which we see, many prophets and righteous men desiring to see these* glorious *things and have not seene them:* before they looked upon *God* as to be reconciled, upon peace to be procured: but now *Christ* hath declared that *God* is satisfied, that peace is procured, the enmity is taken away, yea *God* himself from heaven hath declared himself well pleased in *Christ when that voide came from the excellent glory; This is my beloved Sonne in whom I am well pleased.* God did never before the coming of Christ in the flesh declare himself to be thus well pleased; but now (Christ being come to *fulfill all righteousnesse, to do the will of his Father*) was the time of Gods revealing himself well pleased in him: now peace was part of the *Angells* song, *glory to God in the highest, on earth Peace.*

Christ declaring Peace in the Gospell

Jesus Christ did not onely shew forth peace and reconciliation with God in himself by himself; but secondly, he also hath left unto us a

word of Truth *inſpired* by his ſpirit *holy men of God writing as they were moved by the holy Spirit*, by which, and in which he declareth peace procured, being his word filled full with offers of peace, and offers of free grace in him, wherein are *exceeding great & pretious promiſes*: theſe are as the letters of Chriſt unto his ſpouſe, ſealed with his own blood, offering peace and reconciliation unto his, offering himſelf unto them to be theirs, and takes them to be his in neareſt relation of myſticall union: Therefore is it called the *Goſpel* or *glad tidings*, bringing the glad tidings of peace and reconciliation with *God*, and *the Goſpel of Peace*, and a *Goſpel ſpeaking Peace by Ieſus Chriſt*; that is, it ſheweth forth peace betweene God and his people purchaſed by Chriſt; that God is reconciled to his, and Jeſus Chriſt is that way by which he is reconciled, that conduit pipe whereby God conveyeth his free grace unto his people: here Chriſt offereth himſelf and all things in himſelf unto his, where he *maketh unto them a feaſt of fat things*, where they may aboundantly feaſt themſelves, where they may take their portion.

Eph. 6. 15.
Act. 10. 36.

Chriſt

Christ declaring Peace by his Messengers.

Thirdly, Jesus Christ declareth peace procured by his messengers or ministers which he sendeth forth from himself to preach the Gospel of peace. When Christ by his death had overcome death, and by his resurrection had gloriously triumphed over the power of satan, had received *all power in heaven and in earth*, he giveth a Commission unto his disciples *to teach the Nations*; not onely the *Iews* as before but all Nations, the partition wall being broken downe: and what this is they must preach to the Nations, we may see Mark. 16.15. *Preach the Gospel to every creature.* Christ sendeth his disciples to preach, and not onely so, but also he giveth them command what to preach, namely the *glad tidings of peace* in himself. And still he *giveth gifts unto men for the work of the ministrie being ascended up on high*; he hath appointed them to be a means to bring his home unto him by the voyce of the Gospel, and to *gather the Saints* into visible union in Christ. They are to *preach the glad tidings of peace*, and

Math. 28. 18. 19.

Ephes. 4. 8. 12.

Rom. 10, 15. therefore *their feete are beautifull.*

2 Cor. 5. 19, 20. They *are Embaſſadors for Chriſt* ſpeaking in Chriſt his ſtead unto the people: and the word which from their prince (on whoſe errand they go) they are to ſpeak, the meſſage *delivered* unto them from Chriſt their maſter is *the word of reconciliation.* They are to hold forth to the world God reconciled to man, peace and attonement made by Ieſus Chriſt, and *to pray men in Chriſt his ſtead to be reconciled unto God,* that as God is at peace with them ſo they would be at peace with God.

Simile. As if a Prince ſhould have a company of rebels in his Kingdome, who have taken part with his bitter and deſperate enemies againſt him: but yet for all this he loveth them, and is at peace with them: and whereas by the law they could looke for nothing but juſtice, nothing but to be conſumed for their rebellion, unleſſe their peace were bought with a dear price, he himſelf payeth this price and purchaſeth peace for them: and not onely thus, but he ſendeth out his Embaſſadors unto them, from him and in his name to ſhew them that he is at peace with them, and what he hath done

done, to purchaſe peace for them, that peace is now theirs for acceptance; & to deſire them to be reconciled unto him. Thus it is betweene us and our ſaviour; allby nature are rebels and enemies unto Chriſt, taking part with his deadly enemies the divel & ſin againſt him, he notwithſtanding the rebellion of his, hath from everlaſting thoughts of love and peace unto them: and whereas without a great price peace could not be purchaſed; the righteous law requiring ſatisfaction, Ieſus Chriſt payeth this price, he ſatisfieth the law, and purchaſeth peace for his with his own blood: and not onely ſo; but ſendeth out his miniſters alſo, as his Embaſſadors from him and in his name do declare and publiſh peace, that he is reconciled, and his father at peace, and what he hath done and ſuffered to purchaſe this peace, to ſhew them that now peace is theirs for acceptance, reconciliation is already wrought, peace already procured, nothing is to be done on their parts but to believe it, and out of love to him who hath done ſo much for them and is at peace with them, to lay downe their weapons of oppoſition, to deſert the ſtandard of

ſinne,

ſatan, and to come in unto him who is the captaine of their ſalvation, fighting under that banner of love which he hath diſplayed over them againſt the world and its allurements, the fleſh with its affections and luſts, and againſt the divel, all which are the enemies of their ſalvation and Chriſt his Kingdome. This is the voice of Chriſt in the mouthes of his Miniſters declared peace purchaſed; And thus Chriſt by himſelf his word and meſſengers proclaimeth peace; and this declaration of peace is free to all, none are exempted from receiving his grace: *he that cometh to me I will in no wiſe caſt off* ſaith *Chriſt*; *ho, every one that thirſteth come ye to the water and drink*; *And whoſoever will let him come and take of the water of life freely.* This is the voice of Chriſt, his word, and meſſengers proffering peace, Chriſt, and all things in Chriſt freely unto all; the Goſpel of Chriſt is not a fountaine ſealed up from any in Gods revealed will.

Chriſt applying Peace to his.

As *Chriſt* hath purchaſed peace and

and declareth this peace purchaſed unto the world; ſo he applieth or bringeth home this peace unto the ſoules of his people, ſhewing them their part and intereſt in this peace which he hath purchaſed for them: and this he doth by a work of his ſpirit in their ſoules ſealing up, and evidencing unto them by faith, their right to this purchaſe, therefore is peace reckoned amongſt the *fruits of the ſpirit*, this peace *the Spirit witneſſeth with our Spirits*: the ſpirit of Chriſt witneſſeth peace to the ſoules of his people, yea ſuch a peace that they are become the ſonnes of God in Jeſus Chriſt, and *becauſe they are Sonnes, God ſendeth the ſpirit of his Sonne in their hearts*, witneſſing their Sonſhip to, and peace with God: and thus peace is brought home to them, and their ſoules are comforted in it. All the while they heare of peace and love in God, of reconciliation wrought by the blood of Chriſt declared by the word, and meſſengers of Chriſt, and have not faith wrought in them by the ſpirit of Chriſt to witneſſe unto them that this peace is theirs: they may looke upon all as an others, not their own: they

Gal. 5. 22. Rom. 8. 16.

may

may looke upon themſelves as having no part or portion in this peace: they may ſay, true here are glorious things ſpoken of, gracious promiſes made, happy peace procured, and happy and for ever bleſſed are thoſe ſoules that have an intereſt in theſe glorious promiſes and this happy peace: but what is this to me? though this may comfort the people of God, yet it is none to me, I not ſeeing any right I have to it, or portion in it: Thus though Chriſt have purchaſed peace and declared this peace purchaſed: yet if he by his ſpirit apply it not unto the ſoules of his people they may *ſit in darkeneſſe*, they may have no comfort: but when once Chriſt cometh and applyeth this peace unto their ſoules, then this peace is a ſoule-comforting and a ſoule-refreſhing peace unto them; their ſoules are then enabled to diſcerne themſelves to have an intereſt in this peace, and to receive abundant comfort.

Simile. If a poore begger ſhould underſtand by reading in ſome hiſtory, or heare it from ſome that have knowledge of the thing by their travels, that there is abundance of riches in the

the *Indies*, abundance of pearles, and precious ſtones, of mines of gold and ſilver which might abundantly ſupply him in his poverty: what comfort would this be unto him? he might think this is good indeed for thoſe that injoy it, but what is it to me ſeeing I have no part or portion in it, my wants are never the nearer ſupplying, my poverty is never the leſſe, I may live and die a begger for all theſe riches. But now if the Prince of that Country ſhould come unto this begger and tell him, ſuch and ſuch rich mines of gold and ſilver are thine, ſuch and ſuch rich cabinets filled with jewels and precious things are thine, I have given them unto thee, or if he ſhould bring great treaſures and give them unto this poore begger, then he might rejoyce in theſe riches, then he might ſee himſelf abundantly relieved in his poverty, or what had it been unto this poore man, who in his journey *from Ieruſalem to Iericho fell amongſt theeves and was wounded and left half dead*, to have one come to him, and tell him that there was *oyle and wine* in the market, or that there was a *Samaritan* that had ſomething to

cure him? he might have lain there and died for all this, had not that good *Samaritan* come and *powred in oyle and wine* for his curing. So what comfort to a poore ſoule that is groaning under the heavie burden of ſin, apprehendeth himſelf to ſtand condemned by the law to eternall death for his rebellion againſt God, ſeeth the law curſing him, condemning him to undergoe the wrath of God, to beare the anger and indignation of the *Almighty*, the divell aggravating all againſt him: what comfort (I ſay) would it be to him to read many precious promiſes in the world, to heare any of *Chriſt* his meſſengers (coming to him) to tell him of peace purchaſed, and reconciliation procured by Chriſt, unleſſe he could ſee that he had a part in this purchaſe? he might ſink under the burthen of his ſins, he might ſee no peace with his ſoule: But when Jeſus Chriſt cometh unto the ſoule by his ſpirit, and ſpeaketh peace unto it, ſaith, poore ſoule be of good cheere, peace is thine, reconciliation is thine, I have ſhed my blood for thee, I have fulfilled the law for thee: I have taken away thy ſins, I have delivered

thy ſoule from Gods wrath, I have taken all the diſpleaſure upon my ſelf, there is none to be powred out upon thee: I have procured love for thee, and peace for thee: I give my ſelf unto thee, all the promiſes in the Goſpel are thine: when thus this good *Samaritan* cometh, and powreth in his ſuppling oyle, and diſtilleth into the ſoule his ſoule-refreſhing wine: then the ſoule receiveth, then the drooping ſpirits are lifted up to comfort: then the ſoule can looke upon Chriſt as its ſaviour; upon peace, as its peace: upon the price pay'd for peace as payed for it, and upon himſelf as reconciled unto God by the blood of Chriſt: now the ſoule can rejoyce in his ſalvation; he can looke upon the word as Gods covenant with him, ſealed unto him by his ſpirit. By nature we are all deaf, and though Chriſt declaratively ſpeak peace without excepting any, yet they are as words to a deaf man, we regard them not, we are apt to put from us the offers of peace; and the divell will helpe forward this in us, cauſing our ſinns to make ſuch a ſound in the eares of our ſoules (if he feare we may looke after the

wayes of peace) that ſomtimes he drowneth the ſtill and ſoft voyce of the Goſpel, and by his good will we ſhould heare of nothing but the affrighting ſound of ſin: but when Chriſt cometh with his ſpirit and boareth the eares of the ſoule, *then he openeth our eares to receive inſtruction*, we can heare the voice of *Chriſt* ſpeaking peace unto our ſoules, and *the eyes of our underſtandings being opened*, we are inabled *to ſee* ſomthing of *that height, and bredth, and depth, of the love of God which paſſeth knowledge.*

Thus Chriſt applyeth peace purchaſed by his ſpirit, and this is not (like his declaration of peace) unto all, no, this is a jewill not for every one to injoy: a token of his love unto his friends, his choſen ones, whom he hath choſen out of the world to be a peculiar people unto himſelf: *many are called, few choſen*: many have the Goſpel offered unto them, few heare it brought home with power unto their ſoules, his *ſheepe* for whom he *ſhed his blood* are but few a *little flock*: the offers of free grace are freely to be tendred unto all, that they amongſt this all which are

Gods

Gods may receive their portion.

What place faith hath in this Peace.

Without faith there can be no true peace, it being that way by which Christ covereth peace into the soules of his, giving *joy and peace in believing:* yet this grace of faith is not the cause of our peace but only in our soules apprehensions, it is not that which maketh our peace, but that by which through the worke of the spirit of Christ we know peace to be wrought, and not onely to be wrought but to be wrought for us. It hath no place in procuring peace from God for that is Christ alone that procureth this, he *trod the Winepresse* of his Fathers wrath *alone*, and he alone could: none could purchase peace but onely he, and nothing must be joyned with him in this worke: Neither is it a cause of peace as an act in us receiving Christ into the soule who is the purchase of peace; for Christ must come first into the soul and by his spirit work faith or it cannot be there, we are dead in our naturall condition and it is God alone must quicken us and work any thing

that is good in us: againe if we have peace or be justified by faith as an act in us applying Christ, then we are justified by works, and *by workes shall no man living be justified*, and faith is opposed unto workes, the law of workes
Tit. 3. 5. to the law of faith, Rom. 3. 27. and the Apostle telleth us we are *justified*
Rom. 3. 24. *freely by his grace*, if it were for our
Tit. 8. 7. faith then it were not freely because there were somthing in us which were
Object. a cause, and not all in God. But may some say doth not the Scriptures say we are *justified by faith* Rom 3. 28.
Answ. True the Scripture saith we are justified by faith, and so it saith *We are justified by workes*, Jam. 2. 24. and Rom. 3. 20. by the workes of the law shall no flesh be justified in his sight, and Jam. 2. 14. *can faith save him?* this interogative of the Apostle is a strong negative, as if he should say faith cannot save him; what justifieth saveth, but faith saveth not, therefore justifieth not. How shall these scriptures be reconciled which seeme to contradict one another. I conceive thus they may be reconciled and the question answered; if we consider a threefold justification in the sight of God, in our own sight or to our apprehensions, or in

in the ſight of men: in the ſight of God we are onely juſtified by *Jeſus Chriſt*, it is by his righteouſneſſe that we ſtand righteous in God his ſight, and ſo are accepted with him as before is proved. We are juſtified in our own ſight by faith, by which we ſee that we are juſtified in the ſight of God, in and through Jeſus Chriſt, and thus *being juſtified by faith, the ſoule hath peace with God through Jeſus Chriſt*, out of apprehenſion of juſtification wrought for it by Chriſt; ſo that in this peace faith hath the place of an evidence or aſſurance given in unto the ſoule, evidencing and aſſuring peace unto it, we are not ſonnes becauſe we have the ſpirit of his ſonne, but *becauſe we are ſonnes* we have the ſpirit: and this ſpirit in us *witneſſeth with our ſpirit that we are the children of God*: and what this ſpirits witneſſe is we may ſee, 1 John 5 10. *He that believeth on the ſonne of God hath the witneſſe in himſelf.* He that believeth on Jeſus Chriſt by a work of the ſpirit of God & caſting away all things in himſelf reſteth alone upon him for life and ſalvation, this is the ſpirits witneſſe unto his ſoule, that Chriſts juſtification and peace by Chriſt are his. Againe, we are juſtified

Rom. 8. 10.

in the ſight of men by workes, by which they ſee our faith to be a true faith becauſe it worketh by love: and thus faith and workes both juſtifie us, and yet none of both make us the more accepted with God; For God accepted us and accepting choſe us to himſelf in Chriſt before the world was, before we were, and therefore before we had faith or works to make us accepted; and he choſe us not for any thing he ſaw would be in us, no he choſe us that we ſhould be holy: good in us is not any cauſe, but an effect of Gods love to us, and change of us.

Eph. 1. 4.

Chriſt his love the cauſe, Why he purchaſed Peace for his.

As it was the free love of the father to give *Jeſus Chriſt* to purchaſe Peace, ſo abundantly *loving* thoſe who in themſelves were of *the World*, no better then others *that he gave his onely begotten Sonne* for them. So it was the free love of *Jeſus Chriſt* to give himſelf to death, and to undergoe wrath, that ſo he might purchaſe peace for his: *none* could *take his life from him* he had *power to lay it downe*, or not to lay it downe: This

Ioh. 3. 16. Ephes. 5. 2 Ioh. 10. 15 18.

ſhould

ſhould teach us to admire the infinite love of *Jeſus Chriſt* that he ſhould for the ſake of unworthy ſinfull creatures *humble himſelfe unto death, even the death of the Croſſe*: we would account it an exceeding love worth admiration, if we ſhould ſee a man out of his love to his love to his friend to lay downe his life for him, *greater love hath no man then this*: but *Chriſt* abundantly *magnified his love unto us, that While We Were yet ſinners*, (enemies and rebels againſt him) *he died for us*: oh admirable love, that *Chriſt* ſhould not thinke his own precious blood too deare a price to pay for the ranſome of ſinners, not his owne life too much to ſpend to procure peace for his enemies, thoſe that were rebels againſt him: oh let the love of *Chriſt* draw forth our ſoules unto *Chriſt*, let us *run after him* who thus *draweth* with the *cordes of love*: let us *love him* who *hath* firſt *loved us*, and out of love obey him in every command of his that he ſhall reveale unto us to be his, let not ſuch weak things as the ſcoffes or ſcornes of the world keepe us from obedience, ſhall he ſpend his deareſt blood? ſhall he willingly undergoe the heavie wrath of *God*, though ſo bitter unto his ſoule? ſhall he reſigne up his life in a ſhamefull

as well as painefull death upon the Crosse for us? and shall the reproaches of the world keepe us from yeelding obedience unto him? far be this from us; let us not shew so great unthankfulnesse unto so gracious a Lord, let us not so evilly requite so compassionate a Saviour: let us rather in the power of *Christ* so put on such a resolution as *Paul* had, to be *ready not onely to be bound*, not only to be scoffed at, and accounted *the off scouring of the World, but also to die for the name of the Lord Jesus*. Let us endeavour to know the commands of *Christ*, and knowing practice according to knowledge, love constraining us.

Christ his love, the cause why he applyeth Peace to His.

As Christ his free love was the cause why he layed downe his life, and underwent the wrath of God to purchase peace. So also it is the cause why he cometh to the souls of his declaring this peace purchased for them. How did Christ finde us when he came to worke upon us by his spirit? he found us in our naturall condition *polluted in our blood*, at enmity against him and his wayes, the *carnall minde being enmity against*

gainſt God, he could ſee nothing lovely in us, but all loathſome: nothing that could deſerve any favour from him, but enough to draw from him his wrath and heavieſt diſpleaſure againſt us: in this condition he came unto us, and worked in us by his ſpirit, and brought home peace unto our ſouls: we had hearts oppoſing peace, yet he was pleaſed not to take notice of our oppoſitions, but go forward with his gracious work, though he were conſtrained *being mercifull unto us*, even to uſe violence as it were in our lingering, plucking us out of that naturall condition in which we delighted, and would have continued, had it not been for his converting power; that we ſhould oppoſe *Chriſt* and his wayes, and take part with ſin and Satan againſt him, and yet that Jeſus Chriſt in this condition ſhould come and work in us, ſhew us his reconciled face, and ſeal up unto our ſouls a free pardon of all our rebellions, and contrary walkings againſt him: what cauſe to move, or reaſon to perſwade him unto this, but his own free undeſerved love? This then may be for exhortation to thoſe, to whoſe ſouls *Jeſus Chriſt* hath brought this glad tidings of peace and reconciliation with *God*, to

praiſe and magnifie his name for his free goodneſſe. Hath Chriſt ſo abundantly loved thee, as out of his love to give in ſuch a rich mercy unto thy ſoul, a mercy to which if he had given thee a world it had been a mercy not comparable, forget not to be abundantly thankfull for ſo great a mercy: conſider what a miſerable condition thou hadſt been in, had not Jeſus Chriſt brought home this ſweet peace unto thy ſoul, having no aſſurance to be freed from the curſe and condemning power of the Law, from the wrath of God, and everlaſting puniſhments due to ſin, thou couldeſt have had no ſound comfort or quiet in thy ſoul: on the other ſide, conſider the glorious benefits thou injoyeſt by this peace, by *Chriſt* brought home unto thy ſoule, thoſe ſweet powrings in of love, and that glorious communion which thou now enjoyeſt with thy *God*; the excellency of which, thine own experience may better witneſſe unto thee, then my expreſſions.

Chriſt his peace, no peace with ſinne.

Hither to we have ſeen Chriſt procuring peace, publiſhing this peace procured, applying it by his ſpirit unto the ſouls of his people, and the cauſe of all this to be his free undeſerved love. I

ſhall

ſhall endeavour now to ſpeak ſomething to ſhew what this peace is which Chriſt procureth for, and applyeth to his. And firſt negatively what it is not. Firſt Chriſt his peace is no peace with, or in, ſin: no, this is the enemy with which *Chriſt* can never have peace, which he ſtill hateth being *of purer eyes then to behold iniquity* with allowance: and as he hateth ſin, ſo he will have his people to hate it too: this is that *Amalech* with which they muſt *have War for ever:* this is that curſed Canaanite with which they muſt make no league, which they muſt proſecute to its utter deſtruction. When CHRIST cometh into the ſoule to worke there, to ſhew the ſoule what he hath done and ſuffered for it, he changeth the ſoule, and conformeth it unto himſelf, ſo that as he hateth ſin, ſo the ſoule hateth it, and ſetteth it ſelf againſt it indeavouring the rooting out of it ſelf: there is a new principle put into them, *the grace of God hath appeared and taught them that denying ungodlineſſe and worldly luſt, they ſhould live holily, righteouſly, and godly,* fight againſt ſin, and labour after holineſſe: the more they ſee of the free grace of GOD in JESVS CHRIST, the more are they carryed againſt ſin: and

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the more drawn out to Christ, the more are they drawn from sin, as in practise so in affection: Christs love to them constraineth them to love Christ, their love to Christ, constraineth them to hate sin: love draweth, the soul runneth, if sin lie in his way, he will endeavour to trample it under his feet. While the soule is in a natnrall condition it can go on in sin, rejoyce in sin, love sin, have peace in and with sin, delighting to wallow in the myre of sin: now the *strong man* hath possession of the *house* the soul, and *his goods are in Peace*, sin is unmolested, the soule is at quiet going downe, the streame of sin unresisted, and this because there is nothing of Christ in his workings there: but when Christ cometh in, *when the stronger* then this strong man entereth, then beginneth the war & contention; Christ plucking the soule out of the hand of satan, and satan striveing to keepe that hold which he had in the soule: there is corruption waring against grace, and grace against corruption, *the Law in the Members waring against the law of the minde; the flesh fighting against the spirit, and the spirit against the flesh, and these two are contrary one to another*: there is now two in the

the ſoule of two diſpoſitions, and ſo cannot be without contention: when *Rebeccah* had *two manner of people* in her, there was a contention, a ſtriving and ſtrugling, when fire and water come together there is no peace, but ſtriveing one againſt an other untill one have the upper hand of the other: ſo it is when Chriſt cometh, bringing his peace into the ſoule by his ſpirit, the fleſh and ſpirit (which is now diſcerned by its workings) being ſo contrary one to another cannot be at peace together, but the fleſh will ſtrive, and the ſpirit will fight, and there will be no peace untill the fleſh be conquered and ſubdued unto the ſpirit. Thus Chriſt bringeth wars and contention againſt ſin into his peoples ſoules, not peace: he that can let ſin be in his ſoule with allowance; he that can favour ſin, hug ſin, love and delight in ſin; it is a ſigne Chriſt never yet came bringing peace unto that ſoule, that peace which is there is the devils, none of Chriſts.

Chriſt his Peace no Peace in the World.

What peace the people of Chriſt have in the world, it is from Chriſt they have it, it is from him they enjoy peaceable and quiet lives under Magiſtrates *by* Pro. 8. 15.

Chriſt

Chriſt (who is the wiſedome of God) Kings reigne and Princes decree juſtice: he is the author of thoſe civill communions, thoſe juſt lawes and decrees which are made amongſt men for preſerving peace and unity: without him ſin had brought all unto anarchy and confuſion, there had been no peace in the earth: ſo Chriſt being the author of that order which is in the earth, and therefore of that peace which thereby followeth, what peace his people enjoy by it he is the author of it, it is in and from him they enjoy it: this is a peace, but not the peace which they enjoy from Chriſt: no, his peace is a more ſpirituall peace, a peace of a more excellent nature: as *his Kingdome*, ſo his peace *is not of this world*, not earthly but heavenly, not with creatures, but with the creator: peace in the world is of too low a nature to be that which Jeſus Chriſt giveth unto his people as a chiefe treaſure, being a peace in compariſon not worth regarding, a peace which when Chriſt ſeeth good may be caſt in over and above unto his people for their outward comfort, but not that peace which he giveth in unto them for their ſoules ſupport: this is a bleſſing which he giveth unto his creatures as his creatures, but not a peculiar

culiar bleſſing for his peculiar people: no, Chriſt ſeemeth rather to ſpeak war, and contention unto his people from the world, foretelling them that *in the world* they *ſhall have tribulation though in him peace*: Yea thoſe of the neereſt relations ſhall ſet themſelves againſt his: *the Father ſhall betray the Sonne, and the Sonne riſe up againſt the Parents and cauſe them to be put to death: five in an houſe divided, three againſt two, and two againſt three*: *Chriſt came not to ſend* outward *peace in the earth, but rather a ſword*, contentions, and diviſions: and this yet not immediatly from himſelf as of himſelf making diviſions & ſtirres; nor from his Goſpel which is a word of peace, as himſelf a Prince of peace, but Chriſt and his Goſpel are the cauſes of diviſions and ſtirres onely accidentally, by reaſon of mens corrupt natures ſtriving againſt God, and the pure wayes of Jeſus Chriſt: when Jeſus Chriſt cometh into a place with the glorious light of his glorious Goſpel, ſome embrace it, others do not; he cometh with power upon ſome and they believe the Goſpel of Chriſt, & believing profeſſe it and walke in his wayes, and therefore the wicked natures and evill diſpoſitions of men are ſtirred up againſt them, to ſtrive and contend with

with them, to endeavour their rooting out from the land of the living, the godly being *hated of all men for Christ his name sake*: it is the lot of the people of God to meet with hard measure from the men of the world, *all that will live godly in Christ must suffer persecution:* they are the *Lambes* the *Sheep* of Christ, and must not looke for peace from the *Wolves* of the world, the seed of the woman, and must not looke for peace from the seede of the Serpent, which have so much of the venom of the old red Dragon in them, such hearts of opposition against the Saints of the most high: It was our *Masters* lot to meet with opposition, and his *Disciples* must not looke to speed better then he, yea he telleth us, if they have persecuted me, they will also persecute you.

Christ his Peace, Peace in God.

Before we shewed what *Christ* his peace purchased and brought home unto his people is not, namely, no peace within, no peace in the world: now I shall endeavour to shew something what it is. And first, it is a peace in God apprehended by the soule through a worke of the Spirit of Christ

Chriſt there, preſenting to the ſoule God at one with the ſoul, at peace, without wrath and diſpleaſure againſt the ſoule: ſo that whereas before Chriſt his ſpeaking with power unto the ſoule, the ſoule might looke upon God as a ſevere judge, as a ſin-revenging God: he might think ſin to be a partition wall betweene him and his God, apprehending nothing but furie in the face of the *Almighty*: he might ſtill be in a fearfull expectation of divine vengence of *God* his wrath and diſpleaſure to be powred out upon him: now the ſoule can ſee God at one with him, reconciled, and at peace in Jeſus Chriſt: he can ſee his bleſſed ſaviour out of his infinite love taking away all diſpleaſure which might have been in God againſt the ſoule, taking all upon himſelf ſtanding in his ſtead: he ſeeth Chriſt having taken his ſins from him upon himſelf, and ſatisfied divine juſtice, dying for him, that he might live: bearing wrath and diſpleaſure for him, that he might heare peace from God, that he might ſee God at one with him, that there might be no diſpleaſure no wrath from God unto him: he ſeeth his Lord and Saviour coming and as diſrobeing him of ſin, ſo putting upon him a perfect

fect robe of righteouſneſſe, preſenting him unto his Father as perfectly righteous in himſelf, being the Lord his righteouſneſſe: he ſeeth that Chriſt for him hath been looked upon as the ſinner, and he is looked upon as the ſonne; he ſeeth now nothing but love, mercy, and free goodneſſe in God towards him. Thoſe eternall thoughts of love in God, in and through Jeſus Chriſt being now brought home unto him.

Chriſt his Peace, peace in the Soule.

When Jeſus Chriſt cometh unto the ſoule by his ſpirit, and ſheweth unto the ſoule that glorious peace and reconciliation that he hath wrought for him, that now there is no enmity, God is at one with him: upon this followeth a ſweet peace in the ſoule, a ſweete quietneſſe, reſt, and contentedneſſe there: the ſoule being now ſweetly ſatisfied, and reſting himſelf ſweetly contented in aſſurance of the love of God, of peace and reconciliation wrought by the blood of Chriſt: now the ſoule can rejoyce in God, and reſt it ſelfe upon the *Rock of its ſalvation*: and this may be called *the Peace of God*, a peace *which paſſeth all underſtanding*:

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the peace of God may be in the ſoule, but not comprehended by the ſoule; the ſoule may feele it but not fadom out the depth of it; no, it paſſeth all underſtanding, it is a depth of comfort not to be found out by any finite capacity being (in it ſelf from God) an infinite worke: yet though the ſoule cannot ſee the depth of this peace, yet it maketh the ſoule in ſerious conſideration of it *to rejoyce with joy unſpeakable and full of glory*, to be filled with ſweet peace and heavenly joy in believing: the ſoule is inabled by this ſweet peace brought unto it by Chriſt, to non-ſuit and put to ſilence all the accuſations of ſin, ſatan or the Law.

The Soule ſilencing ſins Accuſations.

That ſea of ſin, thoſe dreadfull floods of ungodlineſſe, the ſound of whoſe boyſterous waves peradventure before might be ready to affright the ſoule, the ſoule ſeeth it ſelf now freed from, the conſcience is cleared of them, no guilt lying upon it, the conſcience doth not accuſe but excuſe: ſo that the ſoule can ſay unto ſin, *ſin* thou haſt no *dominion* over me, thou haſt no power to

hinder my peace, or breed any diſturbance in my ſoule: I am not under the *Law* which is thy *ſtrength*, but under grace, under free love, under free mercy; thou art broken downe by my ſaviour from being a *partition-wall* betweene me and my God, thou haſt no power to put me far from my creator, *Jeſus Chriſt hath made me neere by the blood of his Croſſe*, I am accepted in his beloved: the enmity is already ſlaine, peace is already purchaſed for me, the ſpirit of peace from the Prince of Peace witneſſed peace unto my ſoule, this bleſſed dove comming with this olive branch of peace in his mouth, aſſureth my ſoule thy boyſterous waves ſhall not prove a deluge to ſwallow me up: I therefore do and will reſt with ſweet ſatisfaction upon that ſweet Teſtimony of that ſpirit which cannot deceive me, which is truth, whoſe witnes is a witnes of truth, I will reſt contented in aſſurance of this gracious reconciliation wrought for me, notwithſtanding that diſturbance thou indeavoureſt to raiſe in my ſoule by ſatans preſentment of thee in thy deformity unto me.

Satan accuſing the Soule.

Satan that roreing lion may aſſault the ſoule with his temptations coming with fierceneſſe upon it; when the ſoule is harkning after peace, ſome of the ſweet voyce hath come in and it is ſtill hearkening after more; ſatan may come to the ſoule like an inraged *Jehu driving furiouſly* and ſay, *what haſt thou to do with* peace? *what peace* can there be unto thy ſoule ſo long as thy ſins and rebellions, thy iniquities and oppoſitions againſt God are ſo many? no, thou muſt looke for wrath rather then peace, for confuſion rather then reconciliation: God whom hou haſt ſinned againſt is a God of *purer eyes then to behold iniquity*, yea *he hateth all the workers of iniquity*, Pſal 5.5. The devill may come unto the ſoule as unto Chriſt, with an *it is written*, and frame up an argument againſt the ſoule, ſayng, it is written, *God hateth all workesr of iniquity*, but thou art a worker of iniquity, therefore God hateth thee, and if God hate thee what hope of peace?

The Soul ſilencing Satans accuſations.

The ſoul having peace brought unto

it by *Christ*, is enabled by the power of Christ, to present Christ as his peace, to hold him up as a strong impenetrable shield, by him, and in him, quenching all Satans fiery darts: the soul can say to Satan, *Get thee behind me Satan, it is written, there is no condemnation to them that are in Christ Jesus*, but I am in Christ Jesus, therefore no condemnation unto me: and that I am in Christ Jesus *the spirit* of *Christ witnesseth with my spirit*, which *is truth*, this is that glorious evidence of peace and reconciliation written by the finger of *God* in the Table of my heart, not to be defaced by thy suggestions. Again, It is written; *Blessed is the man to whom the Lord will not impute sin*, but the Lord imputeth not sin to me, therefore I am blessed, and if blessed, then reconciled unto *God*, for without peace and reconciliation with him, there can be no blessedness: and God imputeth not my sins to me, for, he whose sins have already been imputed unto another in his stead, his sins cannot be imputed unto him; but my sins have already been imputed unto another in my stead, namely Christ: 2 Cor. 5. 21. *For he* (that is *God*) *hath made him* (that is *Christ*) *sin for us* (that is imputing our sins unto him) *which*

Rom. 8. 1.

Rom 4. 8.

knew

knew no sin (being perfectly righteous) *that We might be made the righteousnesse of God in him*, (that the righteousnesse of him that was *God* as well as man, might be imputed unto his, that they might be accounted *righteous as he is righteous*) *Christ* being man, takes away mans sins, and as our Mediatour gave a full satisfaction for them, and a *God* brought the infinite righteousnesse of *God* unto man, he was made sin, we by him are made righteousnesse, not onely righteous but *righteousnesse*, yea, *the righteousnesse of God*, the soul seeing it self in Christ. Christ having brought peace unto it, draweth from hence this conclusion, to answer the temptations of this cunning deceiver; my sins have been imputed to Christ in my stead, therefore they shall never be imputed unto me, therefore I am blessed, I am *made the righteousnesse of God in him*, God seeth no unrighteousnesse in me, to break peace between me and him, but he seeth me righteous with his sonnes righteousnesse, and is not, yea cannot be but at peace with me. The soul can confesse unto this Tempter, and say, It is true Satan I am full of sinne, *laden with iniquity* in my self, thou canst not say worse of me then I deserve, yet this cannot break peace, my sinnes shall

onely be taken notice of by me to this end, to move me to a three-fold duty, humility, ſorrow, and thankfulneſſe; humility, becauſe of my unworthineſſe of any mercy, my deformity in my ſelf: ſorrow, that I ſhould offend ſo gracious a God, or do what lay in me to offend him committing ſin which is ſo contrary unto his pure nature: thankfulneſſe, in admiration of the free goodneſſe of *God* to ſo ſinfull a creature: but ſin ſhall not be taken notice of by me, as any thing making any ſeparation between God and me: therefore depart Satan *the voice of my beloved* calleth *at the door* of my ſoul, ſpeaking unto me in the ſweet and ſtill voice of the Goſpell, ſhewing me his wounds for me, his bloud ſhed for me, peace and reconciliation wrought for me; let me not ſtay to attend to thy ſuggeſtions, to harken unto thy perſwaſions, but hearken unto my Savior ſpeaking words of love and peace unto me.

The Soul ſilencing the Lawes accuſations.

The ſoul having peace brought unto it by Chriſt, is enabled in him to put to ſilence the Lawes accuſations. It may

be the Law may preſent it ſelf unto the ſoul cloathed w th Majeſty and terrour, ſpeaking in the affrighting language of *Mount Sinai*, wrapping it ſelf as it were about with thunder & lightening ſpeaking unto the ſoul after this manner: *Curſed is every one that continueth not in all things written in the Law to do them*: but thou continueſt not in the things written in the Law, hou doeſt them not, thou diſobeyeſt them continually in thought, word, and deed; therefore thou art curſed, and what peace? What ſound comfort unto thee? canſt thou have peace lying under the tranſgreſſion of the righteous law of a righteous God? canſt thou have peace who haſt offended infinite juſtice? The ſoul might anſwer, true, if I were to expect peace by my performing of the Law, if that muſt procure my acceptance, if I had no righteouſneſſe but mine own performances, I might then cover my face with ſhame, then I ſhould not be able to lift up my head with comfort or any confidence before the pure eyes of an all-ſeeing God; I could have no true ground of comfort, no aſſurance of peace: but the law is not my righteouſneſſe, my performances are not to procure my acceptance, nor my obedience my peace: Jeſus

Christ is my righteousnesse, putting an end to the Lawes righteousnesse unto me believing, as the Apostle saith, *Christ is the end of the law, for righteousnesse is to every one that believeth.*

Rom. 10. 4

From hence the soul may draw this argument against the power of the Law requiring righteousnesse in it: they that believe in Christ, are to look for righteousnesse not in their performance of the Law in their own persons, but in *Christ*: but I believe in Christ: and therefore need not look for righteousnesse by my performance of the Law in mine own person, but in Christ: *he is the Lord my righteousnesse; he is made of God unto me, righteousnesse*: he hath perfectly fulfilled the Law for me in my stead, this performance of his is imputed unto me, his righteousnesse is my righteousnesse, and his obedience is my obedience, nothing can be required which I in him have not fulfilled; therefore the Law can lay nothing against me to hinder my peace for my non-obedience: neither is there any curse due to me, all having already fain upon my Saviour, *he hath taken away the curse of the Law being made a curse* for me, dying a cursed death upon the crosse, and by this hath taken away the curse from me; there-

Gal. 3. 13.

therefore the Lawes curſe belongeth not unto me, *I am not under the Law, but under grace*, not under the curſe of the Law, but the bleſſings of the Goſpell, the gracious ſound of grace, mercy and peace in Jeſus Chriſt, not under the terrifying thunder-claps of Mount *Sinai*, but under the joyfull ſoul-refreſhing ſound of the ſweet ſongs of *Mount Zion*. Chriſt ſpeaking love and peace in them unto me: Thus the ſoul having *Chriſt*, his peace brought unto it by *Chriſt*, is inabled to put *Chriſt* as a ſhield before it ſelf, putting back all accuſations brought to diſturb this peace.

The ſoule hath not alwayes this aſſurance.

But yet we muſt know that every ſoule hath not alwayes this aſſurance, and ſettlement of ſoule upon Chriſt, no, ſometimes the ſoule may be *in darkneſſe* and ſee no light, the floods of ſin may make the ſoule afraid, the prince of the darkneſſe of this world may be ſuffered to blinde their eyes for a time, that they may not be able to diſcerne this glorious peace brought unto them by the ſpirit of Chriſt: and now the ſoule may queſtion its peace, and thinke it

ſelf in a miſerable conditon ſometimes. Let all ſuch ſoules *ſitting thus in darkneſſe and ſeeing no light, ſtay themſelves upon the Lord, and reſt themſelves upon their God*; aſſureing them he that hath come bringing peace unto them will not forſake them, he will diſpell theſe clouds that hinder the ſweet beames of peace from their ſoules, *though they ſit in darkneſſe the Lord ſhall be a* glorious *light unto them*; diſpelling all the fogs of the bottomleſſe pit put before their eyes by ſatan, he will ſmile upon them in the ſweet manifeſtations of his loving countenance, he will not deceive the expectation of thoſe that truſt in him. Reſt then O bleſſed ſoule in expectation of the returne of thy beloved unto thee: though now he may withdraw himſelf from thee his bowels are ſtill the ſame: he is a Father and tendreth thee as a beloved Childe, though now he hide himſelf.

Simile. A Father moſt tender in love unto his Childe, may it may be ſometimes go behinde the doore and hide himſelf from the Childe, yet ſtill having yerning bowels of compaſſion towards it; and in this hiding of himſelf, he will have ſome crevice, ſome peepe-hole that he may ſee what his Childe doth, how it taketh his abſence, how he crieth, calleth

leth and ſeeketh after him: then he cometh forth, embraceth his Child in his armes, and now ſheweth himſelf in more love to the Child then before: ſo now poore ſoule it may be thy ſaviour *Jeſus Chriſt* hideth himſelf from thee, he is now as it were behinde the doore, but yet a Father moſt full of tender bowels; he ſeeth thee in this time of diſcertion, the troubles of thy ſoule, thy callings and cryings after him are not hid from him, he pittieth thee *as a tender Father pittieth his Child*, yea *he will not forget thee, though a tender mother ſhould forget the Child* that ſucketh at her breaſt, he will come forth and embrace thy ſoule in the armes of his tendreſt mercy, and will ſo ſweetly manifeſt himſelf unto thee, that it ſhall make abundant amends for that withdrawing of himſelf from thee: reſt thy ſelf therefore upon him who is thy ſaviour, ſeeke his face and he will be found of thee; though thou be in thy apprehenſion *in the clifts of the Rock*, where the ſun of peace cannot ſhine unto thee, yet thou art the *beloved* of *Chriſt*, *thy voyce is ſweet, thy countenance lovely* unto him: delight then thy beloved with this thy ſweet voyce, he will then command thy troubles to flie away, and ſo abundantly

manifeſt himſelf unto thee that thou ſhalt be enabled to ſay, *my beloved is mine and I am his.* The people of God muſt *live by faith not by ſence,* with *Abraham againſt hope believing in hope.*

The Soule at Peace with God.

As Chriſt bringeth unto the ſoule an aſſurance that peace is wrought and reconciliation procured for it, upon which followeth a ſweet peace in the ſoule: ſo alſo he maketh the ſoule to be at peace with God, drawing the ſoule with the cords of love, ſweetly allureing it with his benefits, prevailing by his peaceable perſwaſions: when the ſoule was going on in the by-wayes of ſin in a naturall condition unconverted, there was much enmity in the ſoule againſt God and Chriſt and the wayes of God, Rom. 8.7. *The carnall mind is enmity againſt God,* there is much rebellion and oppoſition: but when Chriſt cometh with power upon the ſoule bringing peace unto it, telleth the ſoule his Father is at peace with it, that himſelf is at peace with it, that he hath ſhed his blood to procure peace unto the ſoule: theſe ſweet words of Chriſt prevaile with the ſoule, cauſe-

ing the enmity to flee away, cauſing the ſoul to ceaſe oppoſition; *Old things are paſſed away all things* now *become new*, the old enmity being taken away: the will, of a will oppoſite againſt the will of God, becommeth conforming, and agreeable: the affections once diſordered being ſet upon the Enemies of God ſin, and the world, now are ſet upon *God* and goodneſſe, the ſoul now cleaveth unto God, delighteth in God, chuſeth God to be his God, he can ſay now *whom have I in heaven but thee*, and there *is none in the earth* either thing or perſon *which I deſire in compariſon of thee*: the ſoul will think with it ſelf, ſhall *God* be at peace with me? and ſhall I go in ways of oppoſition againſt him? Shall my Saviour ſhed his bloud for me, and ſhall I warre againſt him? no farre be it from me: I will lay down my weapons, yeild my ſelf up at the feet of my Saviour, *love him*, who hath firſt loved me; be at peace with him who hath purchaſed and brought home peace unto my ſoul.

Thoſe ſouls happy, which Chriſt bringeth Peace unto.

This Peace of Chriſt is a moſt happy and glorious peace, making happy and bleſſed

bleſſed thoſe that receive it, they have Chriſt bringing peace unto them, and I may ſay in this as Chriſt in another caſe, *if the Sonne make you free then are you free indeed*, if the ſonne bring peace unto you, this is peace indeed, a moſt glorious and excellent peace: the happineſſe of a man having this peace brought unto him by Chriſt will the more appear, if we conſider;

Firſt, by this we are aſſured that God is at peace with us, and what a happy thing is it to have the God of heaven and earth to be at peace with us: if the men of *Tyre* and *Zidon* accounted it ſuch a happineſſe to have peace with *Herod* a petty King, ſo that they laboured to make peace by a friend with him: what a happy peace is this which our friend, our Saviour hath procured for us? by and in whom, *God* who is *King of Kings and Lord of Lords*, is at peace with us, in whoſe ſight all the Nations and greateſt Potentates of the earth, are but as one drop of the Bucket.

2 That ſoul is happy, becauſe of the poſſibility of this peace which now he hath, it is firm, nothing more ſure, builded upon *Jeſus Chriſt* as upō a ſure foundation, a firm *rock* which *the gates of Hell* cannot *prevail againſt*; if once *Jeſus Chriſt*

Christ ſpeak peace unto the ſoul, that ſoul may be aſſured it ſhall never loſe it. *Chriſt is yeſterday, to day, and the ſame for ever, no variableneſſe nor ſhadow of turning with him*, and is not this a happineſſe to have ſuch a ſure peace that there is no fear of loſing it?

3. This peace will carry the ſoul with comfort through, and comfortably ſupport the ſoul in all troubles, though he have outward afflictions he hath inwardly abundance of comfort, in aſſurance of Gods love unto him, and if he have Gods love and *the light of his countenance*, what need he fear the frowns of all the men in the world; though he meet with tribulation in Chriſt he enjoyeth peace, though all things without tend to confuſion, yet in the middeſt of all, his heart may rejoyce, and reſt in peace, being ſecure in the arms of his Saviour: When DAVID had this peace in his ſoul, he was reſolved not to fear any trouble, *though the earth ſhould be removed and the mountaines caſt into the middeſt of the ſea, though the waves thereof roar*, yet he will reſt himſelf upon God, whom he is aſſured to be his God, with peace and ſweet ſatisfaction though all things ſhould as it were threaten his ruine, yet his ſoul ſhould

not be troubled, he would not fear.

Fourthly, the ſoul is happy, becauſe that now it may come with boldneſſe unto the throne of grace, the partition wall being now taken out of his ſight, he can now look upon God as his father, and upon himſelf as a beloved ſon, and therefore can come unto God with much confidence and aſſurance, to receive whatſoever he deſireth, ſo far as God ſhall ſee good for him; he hath a friend in the Court of heaven can intercede for him at the Throne of Grace.

Fifthly, a happy and glorious condition that man is in, becauſe of that glorious union that now he ſeeth himſelf to be in with God, being the Members of Chriſt, and in him united unto God, according to that prayer of Chriſt, *that they may be one as we are one, I in them and thou in me, that they may be one in us*, what a happy and glorious condition is this, that poor creatures ſhould be taken ſo near unto God, as to become one body with the ſonne of God, that he ſhould be their head, and they ſhould be the *Members of his Body, of his fleſh, and of his bone*: yea, the Apoſtle doth farther ſhew this glorious union, calling the people of God by one name with *Chriſt, even ſo is Chriſt*, that is, as the body is knit

Eph. 5. 23. 30.

1 Cor. 12 12.

knit together by bands and ſinews unto the head becometh one body: ſo the Church of Chriſt, being united by the ſpirit of Chriſt, unto Chriſt, is one with Chriſt, and called by one and the ſame name, namely Chriſt.

Againe, Sixtly, a happy condition that ſoule is in, becauſe now he ſeeth himſelf freed out of the hands of all his enemies: that he is *eſcaped as a bird out of the ſnare of* that cunning *fowler* the divel, he ſeeth himſelf from under the power of the law, freed from ſin, and wrath for ſin; ſo that the ſoule can ſay with ſweet comfort, who can lay any thing unto the charge of Gods elect or to mine becauſe I am ſo, and is not this a happy condition to be out of feare of the cruſhing wrath of the *Almighties* falling upon us? to be out of feare that ever our ſouls ſhall be rent in pieces by the devouring teeth of that roring lion, that ſin ſhall ever have power over us to ſink our ſouls unto eternall deſtruction? to be aſſured that hell ſhall not prevaile againſt us, the pit ſhall not cloſe her mouth upon us, the law ſhall have no power to curſe or condemn us, who can expreſſe, yea conceive ſo great happyneſſe?

Againe, Seventhly, happy thoſe ſouls,

becauſe of that glorious priviledge they ſee themſelves now inveſted with, namely, to be free-men of the heavenly *Jeruſalem the City of the great King.* If people thought it formerly a happineſſe to be at peace with the *Roman* Emperour, and by his favour to become free Denizons of that City of *Rome*, ſo that they were content *with a great ſumme of money to obtain this freedome*; what a happineſſe then is it, as to be at peace with the great God, ſo by his mercy to be made free-men of that glorious City, and to be made partakers of all its glorious priviledges: To conclude this, he that hath this peace brought to him is happy in life, in death, after death, and for ever.

The man to whom Chriſt bringeth his Peace, is happy in life.

The man to whom Chriſt his peace is brought home, is happy in his life in that ſweet ſettlement and calmneſſe of his ſoul, enjoying the ſweet light of *God's* loving countenance lifted up upon him, living in Chriſt as in a ſure place, having his ſoul raviſhed with the love of his Saviour, *cheered* and abundantly refreſhed

with

with his *Flaggons*, delighting himself in him *whom his soul loveth*, lying with comfort under his shadow, with comfort expecting to be partaker more of his fulnesse, to receive wisedome from him who is the God of wisedome, revealation from him who hath *the Key of* David, *who alone can open the seals* of Gods misteries: how may this soul rest it self in *Christ*, assuring it self that he that hath done so great things for him, and brought home such glorious things unto him, will now also do this for him, therefore happy.

The man having this Peace, is happy in death.

He that hath this happy peace in his soul, is happy in death, when he commeth to die he hath nothing else to do but to die, he can freely yeild up his spirit into the hands of God, as into the hands of a tender and loving father with much assurance; death is unto him as unto *Moses*, no more but go and die, he will be as ready to do it (at least in his desire) at Gods call, as any other command: yea death which is the dissolver of nature, and so terrible unto the flesh, and may make the deareſt of Gods ser-

vants ſometimes through their weakneſſe, being fleſh as well as ſpirit, to ſhrink, that which is a curſe to others for ſin, to him is a bleſſing, freeing him from all troubles, bringing him to the enjoyment of all happineſſe.

That man that hath this Peace, is happy after death and for ever.

The happineſſe of that bleſſed ſoul that hath *Chriſts* peace brought home unto it is not finiſhed with this life; no, Chriſt ſpeaketh and giveth *peace not as the world giveth*, a flight, fading, tranſitory peace: no, the peace he giveth unto his people is a during, firm, everlaſting peace: all the peace of the world endeth with the life of a man, but not this, this remaineth for ever, receiving after death a glorious and perfect conſummation: whereas the ſoul could here at any time ſee but little in compariſon of this glorious peace, ſeeing but in part, and knowing but in part this peace paſſing knowledge, yea ſometimes through corruptions and temptations could ſee it may be nothing of it: there ſhall be a perfect injoyment of this peace in glorious fulneſſe, he ſhall there know the full of this peace ſo farre as is poſſible

for

for him to attain unto, there he ſhall for ever delight himſelf in this peace, and in thoſe glorious priviledges which from this peace he ſhall enjoy: there he ſhall enjoy him who is the God of peace, and his father reconciled in *Jeſus Chriſt*, there he ſhall enjoy him who is his *Saviour* the purchaſer and *Prince of Peace*, he ſhall enjoy the *holy ſpirit* whoſe fruit peace in the ſoul is, he ſhall enjoy God, and all things in God that poſſibly the ſoul can deſire to make it happy, and all theſe enjoyments to all eternity.

Souls out of Chriſt, in a miſerable condition.

As thoſe ſouls that are in Chriſt, and in and from him enjoy this glorious peace and happineſſe in it, ſo it is a moſt miſerable condition to be out of *Chriſt*, for out of him is no peace, out of him nothing but miſery. The *Lord* pronounceth as it were with his own mouth ſpeaking by the Prophet, *there is no peace to the Wicked ſaith my God*, and if the Lord ſay it, we may moſt ſurely build upon it, but all out of Chriſt are wicked, their ſinnes not being taken from them by Chriſt, they lye upon them and will prove a ſinking burthen unto them, ther- Iſa. 48. 22.

fore there is no peace to any out of *Christ*. There is no peace unto them, nothing but horrour, terrour, and aſtoniſhment did they but know their condition; which maketh them ſometimes when their conſciences are awakened to be full of terrours and fears, to flee when no man perſueth, yea ſometime driveth them in depth of deſpair to make away themſelves, and ſo plunge themſelves into greater miſery: and though ſometimes ſuch a ſoul may have ſome counterfeit mirth, yet *in the middeſt of laughter the heart is ſad*: who can expreſſe the miſery of ſuch a man? If he look up to heaven, there is a juſt God infinitely offended, full of divine vengeance to powr out upon his ſoul, his ſins which are his works follow him the guilt of them crying againſt him, appearing unto him as they are full of deformity, lying upon his ſoul as a heavie burthen; Satan accuſeth him, the law curſeth him, and condemneth him to undergo everlaſting torments: juſtice pleadeth againſt him being infinitely offended, he hath not right unto one promiſe of mercy and free grace in the Goſpell, yea mercy it ſelf pleadeth againſt him for ſo often refuſing and putting from him her free offers: his life is but as it were a twined thread,

thread, brittle like glaſſe, which being broken his ſoul falleth into everlaſting miſery: he liveth uncomfortably, dieth miſerably, and muſt be in torment everlaſtingly.

Oh let all the people of God pitie ſuch poor ſouls, and you that have friends or acquaintance that yet go on in the broad way leading unto deſtruction, yet have not known the way of peace, oh labour what may be to deliver their ſouls out of the ſnare of Satan, to pluck them as fire-brands out of the fire, labour with them by admoniſhing them, reproving them, and ſhewing them their miſerable condition: eſpecially pray unto the Lord for them, that he (if it be his will) would be pleaſed to deliver their ſouls out of that way that leadeth unto deſtruction, *and guide their feet into the way of Peace*, revealing unto their ſouls the riches of his free mercy, love and peace in *Jeſus Chriſt*: and how ſhould all poor ſouls that finde themſelves in a naturall condition, ſee no right or intereſt they have in Chriſt, and peace in Chriſt, or thoſe gracious promiſes made unto ſouls believing in him; how (I ſay) ſhould they labour to come out of this ſad condition, that the conſuming wrath of the *Almighty* may not fall

upon them: how ſhould they labour to get into Chriſt, where is enongh abundantly to be had to cure all their wounds to deliver their ſouls from deſtruction and that freely too, no unworthineſſe ſhall make them be denied comming unto Chriſt believing in him; Chriſt maketh promiſe he (without excepting any) *that commeth unto me I will in no wiſe caſt off*: in no wiſe, be his ſins never ſo many, his iniquities never ſo great.

Where the ſoul muſt ſeek Peace.

As *Jeſus Chriſt* is the purchaſer of peace, ſo it is he in whom all the *treaſures* are laid up, *in whom all fulneſſe dwelleth*, he that hath Chriſt hath all, he that hath not Chriſt hath nothing that is good; *All things are ours if we are Chriſts.* This ſheweth us where we are to look for peace, not in our own righteouſneſſe for this is a bottome which will deceive us, *the beſt of our righteouſneſſe being as a polluted cloth.* This is the cauſe that many of Gods ſervants live ſo uncomfortably, becauſe they look ſo much at their own performances and finding nothing but failings and imperfections there, and their ſouls being not drawn

drawn up higher to ſee all in Chriſt for them, they can ſee but little of this glorious peace wrought by Chriſt. Neither let any do as it is the practice of ſome, who when they are troubled with a ſight of their ſins, Satan preſenting them before them, will go to Cards, or Dice, or drinking with their merry companions, thereby to chaſe away care and ſorrow from their hearts; this is a way which it may be awhile may rock the ſoul aſleep in ſin, which may bring a benummed *or ſeared conſcience*, and make the ſoul in a more dangerous condition if it may be; but it can give no ſound comfort. Let all poor diſconſolate ſouls go unto *Jeſus Chriſt*, there is no way to get any ſound comfort but onely in him, it is in him God hath revealed himſelf to be *well pleaſed:* labour to ſee your ſelves in him, by faith to reſt your ſelves upō him, to ſee him your life, to ſee him your righteouſneſſe, to ſee him your peace, to ſee him your all, and your ſelves to be nothing, and for your incouragement to come unto Chriſt, here Chriſt himſelf in his Goſpell calling you with a promiſe of reſt and peace unto you: *Come unto me all yee that labour and are heavie laden, and I will give you reſt.* Math. 11. 28.

SOME

SOME CONSIDERATIONS

TENDING

To Peace and Unity among the People of God.

A Preface.

Having in these times of difference of judgment experienced something of the difference of affection which this difference of judgment bringeth amongst the people of God, I have endeavoured here to set down some Considerations to present unto the people of God of differing judgments, that they may indeavour after love, and unity of affecti-ons.

Christ our Pattern.

IN our walking with *God* one towards another, it will be our wisdome to set before us the best pattern; and what better pattern can we have to walk by then *Christ the wisdome of God? Paul* will not be a pattern unto any, but directeth them to a higher, *be ye followers of me, as I am of Christ*, he would have them follow him no farther then they saw in him a higher and more excellent pattern then his own; Christ is our *head, the Captain of our Salvation*, and we ought to

to be guided by him; *the ſame mind* ought to *be in us that was in Chriſt Jeſus.* Now what do we find his diſpoſition to be? is it not ſutable to a *Prince of Peace?* ſutable to what he is called; namely, a Lamb? yea ſure, he is abundantly, yea infinitely full of love, and tenderneſſe: what elſe ſhould make him ſo to love us (in our ſelves) enemies, as to lay down his life for us? gentle he is to his weak and tender ones, *carrying his Lambs in his arms, binding up wounded ſouls, not breaking bruiſed reeds, not quenching (moaking) flax; he went about doing good:* when *Judas betrayeth him* with a diſſembling *kiſſe* he calleth him *friend*; when his enemies crucifie him, he prayeth unto his father for them. Shall Chriſt love? and we that profeſſe to be Chriſts hate? ſhall he bind up, and ſhall wee wound? ſhall he call a Judas friend, and ſhall we carry our ſelves as enemies one to another? ſhall he pray for his enemies, and ſhall we be ready to prey upon thoſe, who ought in Chriſt to bee our deareſt friends? far be this from us, let us not have ſo little conformity in us unto Chriſt our Head; let us not ſo eaſily forget, that his command, *learn of me, for I am meeke*: as Chriſt is of a meek and tender diſpoſition in himſelf: ſo he will Math. 11. 29.

have

have his people to be meek, gentle, and peaceable as he is; neither let us forget that duty commended by *John* unto us as following upon Christ his love unto us, *he layd downe his life for us, and we ought to lay downe our lives for the brethren*: Christ loved us and dyed for us, therefore it is our duty to love one another so, as to be ready to die for one another, oh then let us be more conformable unto Christ then to hate one another because of some weakneſſe, and differing in judgement.

1 Ioh. 3. 16.

The neere relations of Gods people calleth for unity.

Let us consider the neere relations that we stand in one to another. First we are fellow members of the same body and every one usefull in their severall places, some more excellent then others, though some more strong then others, *the eye cannot say to the head I have no neede of thee, nor the hand to the foote I have no neede of thee*, the most weak members are usefull, God hath placed every one in its place for the bodies good. *We are members of his body, of his flesh, and of his bones.* Are the people of Christ members of Christ, *and members one of another?* and shall they not

Ephes. 5. 30.

Ephes. 4. 25.

not be full of love and peace to and with one another, though they are not full of a minde in all things? we know it is not ſo in the naturall body, there is not breach of affection and peace between the members becauſe of ſome defect, no, there is a great deale of love and tenderneſſe to the defective member in the other members; if the eye have a blemiſh, the hand will not for that blemiſh put it out; if the hand have a cut in it, the love and tenderneſſe that is in the other members draw them forth to endeavour its cure. And ſhall there be leſſe affection betweene the miſticall body of Chriſt, then betweene the members of the naturall body? ſhall one member not love another becauſe one knoweth not ſo much as another? ſhall one member deſpiſe another, & deſpiſing hate, & hateing indeavour the deſtroying of another becauſe of a conceived blemiſh? far be this from the members of the myſticall body of Chriſt, whom the ſpirit of Chriſt bindeth together in this glorious union, let their hearty love one to another, draw them forth in tendneſſe to indeavour the healing one of another: *that he that is ſtrong may beare the infirmities of the weak and that we may not pleaſe our ſelves.*

Secondly,

Secondly, another relation betweene the people of God, they are brethren, *and ye are brethren saith Christ*: we are brethren, children of one father, *one God made us*, and one and the same God and Father new made us by the renewing of his spirit. This that argument *Abraham* useth unto *Lot* why there should
Gen 13.8 *be no contention betweene* them, *for we are brethren*: so let me use this as an argument unto the people of God now in these contending times, let us not strive, let us not contend *We are brethren*: to strive and *contend* for truth *for the faith once delivered unto the Saints* and that earnestly too, is our duty but to make this a contention in our affections is our failing; what one duty almost in the whole Gospel shall we finde so much pressed unto as this of brotherly love, the holy spirit no question foreseeing the divisions that should be amongst the people of God, that *the love of many should wax cold*; many precepts we shall finde in the word; as *abound in*
1 Thes. 9. *love one towards another*; and *let brotherly love continue*; and *love as brethren*;
3. 12. Heb. 13. and many other places we may finde
1. 1 Pet. 3.8. pressing the people of God unto this duty of love one to another. Let us then hearken unto the voyce of the spirit o

God

God in his word ſtirring us up unto this excellent duty, and hearkning obey this voyce of our Father calling unto us, *love as brethren*: ſhall naturall brethren love one another and not much more we that are ſpirituall brethren? how lovely a thing is it for thoſe whom Chriſt hath joyned together in ſo neare a relation, to live together in brotherly union?

Thirdly, let us conſider we are fellow *heires* of the ſame *Kingdome*, Citizens of the ſame *new Jeruſalem*, *ſtrangers* together in the *earth*, ſeeking the ſame heavenly country, *a City whoſe builder and maker is God*. We ſee Citizens of a Citty agree together; ſtrangers of one country will be united in affections, much more let the people of God; ſhall one heaven hold us all hereafter? and ſhall a Kingdome be too little for us now that we cannot live peaceably one with another in it? this is altogether a failing in the people of God: oh let us be united, and oh that the Lord would unite us together in the bands of tendereſt affections, that though we may withdraw in tenderneſſe of conſcience one from another in point of outward worſhip, yet that we may not withdraw inwardly one from another in want of love and unity. We are ſtreangers

Rom. 8. 17. Epheſ. 2. 19. 1 Pet. 2. 11. Heb. 13. 14.

strangers together in the world, and may meet with hard measure enough *from the men of the world, who have their portion in this life:* we may be *hated of the world because we are not of the world.* We have therefore little need to increase our troubles by mutuall contentions.

Our non-infallibility calleth for unity.

Thirdly, to move us unto love and unity one with another let us consider, as Christ his pattern, and our relations: so also our own darknesse in understanding of heavenly things, how little we know of the wayes of God, and the glorious misteries of the Gospell of *Jesus Christ*, how little we see, *seeing but in a glasse darkly, and knowing but in part:* and therefore we have little cause to desire, that all should be rul'd according to our apprehensions, or to be offended with any that differ from us: they may have the truth and we may be in an errour, and so our setting our selves against them, may be a setting our selves against the truth, yea *Christ* in them. *Saul thought he ought to do many things against the people of God,* and therfore in heat of zeal persecutes them: he thought he persecuted *Hereticks* and

1 Cor. 13. 12.

Schis-

Schismaticks, but he was deceived; *Christ calleth unto him*, *Why persecutest thou me?* *Saul* knew much, and yet persecuted the truth; so let us take heed how we set our selves against others, though we know, or think we know much, another may know more, and walk more close to the wayes of Christ then we: let us not then hate them in our hearts, let us not set our selves against them, lest we be found even to fight against God: we are not to *judge one another*, or *set at naught one another*, but *leave* one another to *stand or fall to their own Master*, leave one another unto *Christ his judgement seat* where *we shall all appear*. Our judgements are too weak, so firmly to set our selves upon a resolution to go on in such or such a way, that we should never look farther after more truth, or that we should be displeased with any that walk not accordingly to our light, so far as to break that love that ought to be between us. Rom. 14. 4. 10.

Divisions, a grief to our friends; a joy to our enemies; and a scandall to the Gospel.

Fourthly, let us consider what a grief it will be unto our fellow-brethren, to

ſee our ſtrifes and contentions, that though we are in ſuch a neer relation one to another in Chriſt, yet ſome difference maketh us to live together unpeaceably, as if we were enemies, not friends, adverſaries not brethren: And on the other ſide, how by this we make the Enemies of God to triumph; what greater joy unto the Deuill and his inſtruments, Gods and our enemies, then to ſee us thus at variance, and contention amongſt our ſelves: Let us conſider alſo, how it may make the Goſpel of Chriſt evill ſpoken of, when the profeſſors of it are at ſo great contention one with another, that thoſe that go together in the wayes of wickedneſſe, can have more peace and unity one with another, then they that are profeſſors of the Goſpell of Peace.

Unpeaceableneſſe hindering truth.

Fifthly, by our unpeaceableneſſe with our brethren, we ſhall hinder our ſelves of that benefit which difference of judgment might bring unto us, which might be a meanes to finde out the wayes of Chriſt, by examining ſeverall judgments by the Word of God, to ſee which will hold and which not: but when our unpeaceableneſſe will not yeild us patience

to *try all things*, we loſe that benefit that differences of judgement might bring, *that which is approved* not being *made manifeſt*: ſo that we need not cry out vpon differences of opinions as hinderances of reformation, our want of peaceable diſpoſitions one towards another, might better be found fault with, and it rather then opinions, bear the name of Schiſme: let us not by our diviſions ſo much farther the deſigne of Satan, as that they ſhould hinder us in the work of reformation, that he ſhould ſo far prevail by them, as to make us the leſſe labour for truth: we are now comming out of *Babylon with our faces towards Zion*, let us not fall out by the way, leſt the ſound of our contentions may hinder us from hearing God ſpeaking unto us with his ſtill voyce, by his ſpirit directing us into truth, according to his promiſe, that *We ſhall hear a voice behinde us when we are ready to turn to the right hand or to the left, ſaying this is the way walk ye in it.* We ſhould take great heed to our ſelves, that we aim not too much at our ſelves, ſtriving more for victory then for truth, our hearts are very deceitfull, and we cannot be over-carefull in ſearching them. Iſa. 30. 21

The wisdom from above peaceable.

Sixtly, by peaceableneſſe of diſpoſition we ſhall ſhew our ſelves to be indued with that wiſdom from above which is, as *pure*, ſo *peaceable*, *gentle*, *eaſie to be intreated*, and not with that *wiſedome which deſcendeth not from above* which hath ſuch evill effects, as to breed *ſtrifes* and *diſturbances*, and *envyings* one againſt another; how can we aſſure our ſelves, that the ſpirit of *God* dwelleth in us, when the fruits we bring forth are ſo contrary to the fruits of the Spirit, when we have ſuch *unpeaceableneſſe* of diſpoſition one toward another: as one fruit of the Spirit is peace in the ſoul in aſſurance of the love of God; ſo another is peaceableneſſe of diſpoſition towards others, *long ſuffering*, *gentleneſs*; unpeaceableneſſe is a fruit of the *fleſh*, *of luſt which warreth in our members*; and the people of God ought to *crucifie the fleſh with its affections and luſts*, and *if they live in the ſpirit* to walk *in* love and unity of *the ſpirit* one towards another. Let us remember God was not in the *fire* in the *whirlwind*. or *earthquake*, but in the *ſoft ſtill voice*. So there is little of the Spirit of

Iam. 3. 12. 14, 15, 16, 17, 18.

Gal. 5. 22. Jam. 4. 1. Gal. 5. 24, 25.

1 King. 19. 11, 12.

God

God in the fiery heat of our deviſions, in the *whirl-wind* of our *oppoſitions* threatning ſcattering or earthquake of our ſhaking contentions threatning overwaelming one to another: but if now the *Lord* would ſend another diſpoſition into us, ſome of this ſtill ſoft voyce of love, meekneſſe, and tenderneſſe one to another, how glorioufly ſhould the Lord be then diſcerned in his gracious workings upon our ſouls: how ſhould we then have it evidenced unto us that *God liveth in us and we in God who is* love; *that we are born of God and know God*: that we are not lyars in ſaying we love God, *for he that ſayeth he loveth God and hateth his brother is a lier*: that we are not murtherers in the ſight of God, *for he that hateth his brother is a murtherer*. Before the Lord wrought in *Saul* by his Spirit he was a perſecuter, his words and actions are words and actions of cruelty, ſpeaking bonds imprisonment diſperſing to the people of God. But when *God* wrought by his Spirit in him, and made him of a perſecuting *Saul* a preaching *Paul*, what a change was there in him? he was as if he had been made up of peace, *praying* and

1 Joh. 4. 7 8. 12. 16. 20. 15.

1 Cor. 1. 10. *beſeeching* not *forcing* and *compelling* the ſervants of God to be of a mind: Phil. 4. 2. exhorting to love, telling us we muſt *reſtore with the ſpirit of meekneſſe one* Gal. 6. 1. *overtaken with a fault.* That *the ſervant of God muſt not ſtrive but be gentle* 2 Tim 2. 24. 25. *unto all men. In meekneſſe inſtructing thoſe that oppoſe*, and with patience *waiting if God peradventure will give* Tit. 3. 2. *them repentance to the acknowledging of the truth.* And that we ſhould be gentle *ſhewing all meekneſſe unto all* 2 Cor 10. 4. *men.* That *the weapons of our warfare* ſhould *not* be *carnall but ſpirituall*; not the fruits of the fleſh, *ſtrifes and* Eph. 6. 17. *oppoſitions* one againſt another; not the ſword of the Magiſtrate to further our deſignes: *but the ſword of the ſpirit which is the Word of God.* This is that weapon which the Lord will *make mighty to caſt down.* the *ſtrong holds* of mens inventions. Let us if we have that ſpirit which *Paul* had, ſhew it as *Paul* did, by our peaceable diſpoſitions; putting in practice thoſe wholſome inſtructions, and exhortations tending to peace and union given out from God unto us, by the ſpirit of God in him.

All alike precious to Christ.

Seventhly, let us consider we are all alike deare and precious in the eyes of God, and our saviour Jesus Christ so dearly loving us as not thinking his precious blood too much to spend for us to redeem us from hell and death unto himself, he maketh no difference but infinitely loveth all those that are his, let us then tenderly love one another, if we *love him that begat* let us also *love them that are begotten of him*: how dare we to hate any yea to have any rising of spirit against any that we cannot but think they are the people of God, and then most tenderly loved by God who will take notice of all oppositions against them. Yea let us take heed of setting our selves against any, though they are yet in a naturall condition, and we can see nothing of God in his workings in them, yet they may be deare and precious in the sight of God, set us not therefore set our selves against them.

We should do as We would be done by.

Eightly, It is the Command of Christ, *Whatsoever you would that men should do* Math. 7. 12.

to you do ye even ſo to them. This is his command who is our ſaviour and may juſtly challenge our obedience: when we have any riſing of hearts againſt any brethren, let us ſeriouſly conſider with our ſelves whether we could be willing that others ſhould have riſeings of ſpirit againſt us: if we hate others, whether we would be willing to have others to hate us: if we go about to perſecute others by our tongues, or actions; by ſcoffs, or reproaches, or forged reports to make them odious unto the world; let us lay our hands upon our hearts and ſeriouſly conſider with our ſelves whether we would be willing that others ſhould reproach us, or ſcoff at us, or nick-name us, or ſet forth to the world falcities to make us odious unto them, and if we would not, let us not do the like: when any of us may have any thoughts in us to call for the ſword of the Magiſtrate to cut off our brethren, to baniſh, or impriſon them becauſe they differ in judgement from us, let us ſuppreſſe ſuch a motion ſuch a temptation of ſatan (for it is no better) with this thought, I would not have others to deale thus with me. Was there not a time that impoſeing formes, tying conſciences, pillorying, whipping, impriſoning

ning, baniſhing for contrariety of judgement were burdens, and inſupportable yoakes unto ſome of us? and will they not be as much burdens and yoakes now unto our brethren as then unto us? did we not then deſire to be delivered, oh then let us not now deſire to impoſe, far be it from us to walke ſo contrary unto the Command of Chriſt our Maſter.

The World a field for the tares to grow in.

Ninthly, It may be ſome may be of this minde, that diſorderly walking brethren may not live in the ſame land with them: if any are of this minde their conſciences are not to be bound in this thing: but then they muſt obſerve the Apoſtles rules, *withdraw thy ſelf from every brother that walketh diſorderly.* And *come out from amongſt them, and be you ſeperate, touch not the uncleane thing.* And then if any be of this minde they ought to withdraw themſelves, and themſelves to depart out of the land, and not to baniſh their brethren.

2 Theſ. 3. 6
2 Cor. 6. 17.

But Jeſus Chriſt who hath *all power in heaven and in earth given unto him,* hath alotted the world to be a field for

Math. 13. 28. v. 9. 30. 38.

the

the tares to grow in, and commandeth that they ſhall no tbe plucked up, but will leave that unto the laſt day, & giveth a reaſon, *leſt when we pluck up tares we pluck up wheat alſo*, our judgements are not ſo infallible but we may be deceived. And if the world be for the tares, why not then this Kingdome as well as another? what ſhould another Kingdome do with the natives of this, when the brethren of the ſame Kingdome caſt them out and know not what to do with them?

Therefore I ſee no reaſon why any of us ſhould depart out of the Land, but that all of us ſhould live lovingly and peaceably together in it, and love together *as brethren*, walking in all due obedience unto thoſe Magiſtrates which the Lord not man hath ſet over us: if any walk diſorderly in the Church, they are to be admoniſhed & withdrawn from by the Church, and if they be obſtinate there is a ſword of Church cenſure to cut them from the Church: and if any do diſturbe the outward peace of the State, *The Magiſtrate beareth not the ſword in vaine*, they muſt be puniſhed according to their deſerts: but ſo long as ſeverall opinions carry themſelves peaceably in the land, though they ſhall

not

not agree with us in judgement in regard of outward worſhip yet we ought not to indeavour their rooting out; building upon the ſame precious *foundation* (*other* then which *none can ſay*) namely Chriſt though they may *build upon it, Wood, or Hay, or Stuble,* they that *build Gold, or ſilver, or pretious ſtones* cannot have any hurt by it, they only that build it ſhall receive loſſe, therefore let us not ſet our ſelves againſt them. Yea though we could not ſee that they builded upon this foundation, yet we ought not to hate them; but pitty and pray for them, and inſtruct them better; and though they be teares we ſhould let them grow untill the harveſt in the field of the world: though they ſhould be falſe teachers like that woman *Jezabell* they are only not to be ſuffered to be in the Church, being the Church which was blamed for ſuffering that falſe teacher to teach and not the world: and when Chriſt had ſpoken of this he doth not bid them ſet themſelves againſt her to cut her off, but himſelfe will take the matter into his own hand, and *caſt her into a bed, and them that commit adultery with her into great tribulation, and will kill her children with death*: all that Rev. 2. 20. 22. 23.

We

we have to do is to *withdraw* our selves *from disorderly walkers*, and commit our cause unto *God who judgeth righteously, whose vengeance is*, and *who will repay*; we ought not to take Gods office out of his hand.

A postcript to that of Unity.

Thus have I indeavoured to set before us some considerations which may be as motives or arguments to perswade us unto this needfull duty of peace and unitie. Oh that the *Lord* would be pleased though they are weakly set before us by me, yet to make them strong by his power going along with them, that he would set on these and many others that might be brought, by his *Spirit bringing to remembrance* in the souls of his people, that we might *endeavour to live peaceably with all men so far as lieth in us*: That he would cause love & peace to flow from *Christ* our head into all his members, that it might be like that precious and sweet oyntment poured upon the head of Aaron which run down all his garments, that we might *seek after the things which make for peace*. That difference of judgement may not make such difference of affection

affections amongſt the people of *God* as we now ſadly experience it doth diſturbing that glorious band of unity which ought to link the people of *God* together nearer in affection then any tie of natural relation: oh that now our ſouls might be *knit together in love* that we may *walk in love as Chriſt hath loved us, till we all come in the unity of the Spirit unto a perfect man, unto the meaſure of the ſtature of the fulnes of Chriſt*: when *that which is in part ſhall be done away*, and our ſouls filled with perfect peace, in a gloryous enjoyment of him who is the God of peace.

A Word upon occaſion.

I conceive ſome of late have failed very much, whoſe want of bowels of love and peaceableneſſe of diſpoſition unto their brethren, hath carried them ſo farre as to petition againſt their brethren that tolleration may not be granted, and uſe words in their ſpeeches and writings, for the ſtirring up the ſword of the Magiſtrate againſt them: ſo that if the Magiſtrate had been as forward as they, the good deſerts of thoſe which have been moſt hearty for the cauſe, that have hazarded moſt in defence of the ſubjects liberty, and thereby have

deſerved

deserved well of their Country, that *have freely offered themselves*, and *jeoparded their lives in the high places of the field*, that have come out (in *this time of Jacobs troubles*) *to the help of the Lord against the mighty*: the deserts (I say) of these should have been forgotten and not regarded; their reward should have been banishment, or imprisonment, if not worse, if worse could be: But magnified be our good God, that he hath put such a spirit of *love* and *peace* into our *renowned* and *worthy* Parliament, that notwithstanding all instigations and provokings of them against us, yet we *live peaceable and quiet lives under them*. I speak not this to this end that we should have any rising of spirit in us, any hatred or unpeaceable thoughts against those which should thus go about to stir up the sword of the *Magistrate* against us, no farre be this from us, *We have not so learned Christ*; we are *to love those that hate us*, *to pray for those which despightfully use us, and persecute us*: But that we may see how far *zeal for God* (which I am assured some of them have) may carry us beside the word of *God*; and that we may labour that our zeal may be right guided according to the word of God, *that we be*

Luk.6.27 28,35.

zealous

zealous in a good matter, otherwiſe our zeal may do much hurt. Alſo, that we may pray for them, that where they have not gone according to the rule of the Word, the Lord would be pleaſed to convince them of their failing, and to turn their hearts that they may *follow thoſe things which make for Peace, and things wherewith one may edifie another*: Yea that the Lord (if it be his will) would ſo farre change their hearts, that they might joyn with us in our humble deſires unto that *Honourable Court of Parliament, that they would be pleaſed to accept of our prayers, which with conjoyned hearts we ſhall ſend up to the throne of grace continually for them, that the work of the Lord may proſper in their hands: of our bodies, eſtates, and lives which ſhall lie at their feet to be commanded by them: and onely that they would leave the rule of our conſciences unto him whoſe prerogative onely it is to rule the conſcience*; *namely*, Jeſus Chriſt. Rom. 14. 19.

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